



TURKISH READING BOOK



GRAMMAR, VOCABULARY

WITH

ETC. ETC.

BY W. BURCKHARDT BARKER M.R.A.S.

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Tribut de Respect

A
READING BOOK
OF THE
TURKISH LANGUAGE,
WITH A
GRAMMAR AND VOCABULARY.

A
READING BOOK
OF THE
TURKISH LANGUAGE,
WITH A
GRAMMAR AND VOCABULARY;

CONTAINING A SELECTION OF ORIGINAL TALES, LITERALLY TRANSLATED, AND
ACCOMPANIED BY

GRAMMATICAL REFERENCES:

THE PRONUNCIATION OF EACH WORD GIVEN AS NOW USED IN CONSTANTINOPLE.

BY

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LANGUAGES AT ETON COLLEGE: AUTHOR OF "LARES AND PENATES;"
"TURKISH TALES IN ENGLISH;" ETC., ETC.

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The Author of this work notifies that he reserves the right of translating it.

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TO

LIEUT.-COL. HENRY CRESWICKE RAWLINSON, C.B.,

F.R.S., CORRESPONDING MEMBER OF THE IMPERIAL INSTITUTE OF FRANCE,

ETC. ETC.

AS A SLIGHT TESTIMONY OF ADMIRATION FOR HIS TALENTS AND ATTAINMENTS,
AND ESTEEM FOR HIS CHARACTER,

THIS WORK IS INSCRIBED

BY

THE AUTHOR.

P R E F A C E.

THE object of the present work is to assist the student in arriving at a more intimate acquaintance with the Turkish language than can be acquired by means of the grammars which have hitherto been published, and which are either incorrect or too complex for a general reader.

For a person who aspires to read and write a language with any degree of accuracy, something more is necessary than a superficial knowledge of grammatical rules. He must study its construction and possess a just conception of its organization; and this the author ventures to hope may be effected by following the plan laid down in these pages.

While it is impossible to foresee all the difficulties that may arise in the mind of a student, the author has done his best towards anticipating them, and in this task he has been mainly guided by the remarks and questions put to him by his pupils in the several stages of their progress.

By first presenting a number of simple but necessary forms and rules, he lays a foundation for observations of a more critical nature; by giving a grammatical analysis of every

difficult word, he renders these rules familiar; and by constant repetition, he inculcates them on the memory. By giving a literal translation of each word, he saves the learner much time and trouble; and by presenting the same word in the vocabulary, he lays, before the student its root and origin as it would occur in a dictionary.

Doubtless, a great deal more might be written without exhausting the subject; but the author trusts that sufficient has been done to simplify the rules, and bring them within reach of the comprehension of every one—without prolixity, and yet with sufficient diffuseness for every requisite purpose.

It is with much diffidence that the author now lays the result of his experience before the world; but he trusts he may, in some measure, gain the approval of more competent judges, amongst whom there is no one whose good opinion he could more highly value than the distinguished officer to whom he ventures to dedicate this volume.

London, July, 1854.

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VOCABULARY.

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E R R A T A.

PAGE	LINE				
7	11	<i>For</i>	' in or by fathers,'	<i>read</i>	' in or by a father.'
10	28	„	Acc. کندیمی	„	کندیمی
11	29	„	کندونش	„	کندونش
—	32	„	[31]	„	[32]
12	13	„	کز	„	کز <i>or</i> یگز
—	27	„	إلی <i>eli</i>	„	إلی <i>eli</i>
14	21	„	هر	„	هر [42]
15	25	„	<i>el-li durt</i>	„	<i>el-li durt sé-né-si</i>
17	4	„	التجی آلی	„	التجی آلی
—	12	„	Acc. برینه	„	بربسی <i>or</i> یرینی
24	14	„	ایده گز	„	ایدگز <i>or</i> ایده گز
25	6	<i>Transpose</i>	{ ایتدک ایلدک }	<i>with</i>	{ اینمش ایلمش }
31	4	<i>For</i>	{ اوله جعیدق اولنه جعیدق }	<i>read</i>	{ اوله جعیدک اولنه جعیدک }
32	13	„	{ اوله لر اولنه لر }	„	{ اوله لر <i>or</i> اولسونلر اولنه لر <i>or</i> النسونلر }
35	10	„	ایدم <i>or</i> ام	„	ایدم <i>or</i> دم
39	6	„	is conjugate	„	is conjugated

PAGE	LINE			
40	15	<i>For</i>	صكره	<i>read</i> صكره
41	4	„	سؤده گين	سؤده گين
47	28	„	گورهم هي ايم	گورهم هي ايم
50	21	„	mood of اولمق	mood of ايم
53	19	„	بدري	پدري
—	20	„	‘ his father ’ بدرينه	‘ his father ’ پدرينه or پدرنه [35]
—	25	„	كابني اوقورم	كابني اوقورم
—	29	„	گيميسني	گيميسني [253]
54	8	„	كتابي	كتابي
—	21	„	whilst coming	whilst coming, are coming, coming.
—	28	„	صنكره	صنكره
55	27	„	with the Nom. [134]	with the Nominative [134] and Genitive.
56	11	<i>Dele</i>	‘ its own side ’	
59	3	<i>For</i>	كويكه or كويا	كويكه or كويا
—	16	„	اسمنه اينانلره	اسمنه اينانلره
61	2	„	دي بقالم	دي بقالم
—	7	„	ابرهيم	ابرهيم
—	27	„	‘ putting his hand, ’	‘ putting his right hand. ’
73	5	The paragraph commencing	گلمكله وشراب نقصان	belongs to the latter part of [241] and not to [242].
78	15	<i>For</i>	اوقر اولن	<i>read</i> اوقر اولن
87	19	„	آلغله	آلغله

PAGE	LINE		read	
۱۰۴	23	For	سجاهمي	سجهمي
۱۰۱	13	„	مگر	مگر
۹۶	26	„	<i>is-te-mal i-de-rek,</i>	<i>is-te-mal i-dé-rek.</i>
۸۶	19	„	گلوب اوکوزگ ايک	گلوب اوکوزگ ايکي
۷۴	17	„	اولچڻڊ	اولچڻڊ
۷۲	11	„	<i>dush-û-ni-mah</i>	<i>dûsh û-ni-ma.</i>
۷۰	28	„	<i>'û-lû-ma-sin</i>	<i>ع-û-lû-ma-sin.</i>
۶۲	9	„	اولد يعنه	اولد يعنه
—	15	„	(it)	it
۵۹	5	„	بيگ التون استردم	بيگ التون استردم
			I kept asking 1000	I kept asking 1000 (pieces of) gold.
۵۷	6	„	purse of gold	purse with gold
۵۶	3	„	آيه	آييه
۵۵	22	„	<i>né gû-nah giché-lim</i>	<i>né gû-ná gé-ché lim</i>
۴۹	1	„	قرغان صاحبمي	قرغان صاحبمي
۴۳	5	„	ترگ	ترک
—	9	„	ترگ	ترک
۴۲	19	„	ديش لر	ديمش لر
۴۰	7	„	نچرن	نيچون
—	7	„	اوگينه	اوگينه
۳۸	9	„	کندي کندوي	کندي کندويه
۳۱	18	„	اوقد	اوقدر

PAGE LINE

۳۲	1	For	کورر	read	گورر
۲۷	17	,, Grosse Claus und die klein Claus	,,	Der kleine Klaus und der grosse Klaus.	
—	21	,, such were the contradictions	,,	such were the inconsistencies.	
۱۸	19	Dele 'Vide note 7, page ۶۰'			

ERRATA IN THE VOCABULARY.

9	14	For	o-lu	,,	ü-lü
24	5	,,	ra-sül	read	ra-sül
—	2	,,	zin-da-gani	,,	zin-di-gá-ní
30	26	,,	ta-kel-mek	read	ty-kyl-mak

Note.—All the (") in the Vocabulary have been omitted for typographical reasons: the Roman characters will suffice to show where they come in.

ELEMENTS

OF

TURKISH GRAMMAR.

[1.] The Turks use the Arabic and Persian characters, to which they have added the *saghîr nûn* [ك], on which three dots are sometimes affixed [ك] to distinguish it from the Arabic ك *kaf*, and the Persian گ *gaf*; but generally no distinction is considered necessary, and a knowledge of the word suffices to direct the reader.

[2.]—THE TURKISH ALPHABET.

Name.	Final.		Medial.	Initial.	Power.
	Connec.	Uncon.			
Alif	ا	ا	ا	ا	<i>a, e, i, o, and u, according to the vowel-point.</i>
Bé	ب	ب	ب	ب	<i>b.</i>
Pé	پ	پ	پ	پ	<i>p.</i>
Té	ت	ت	ت	ت	<i>t.</i>
Thé	ث	ث	ث	ث	<i>th, and sometimes s.</i>
Jím	ج	ج	ج	ج	<i>j.</i>
Chím	چ	چ	چ	چ	<i>ch, as in 'child.'</i>
Hha	ح	ح	ح	ح	<i>hh, a strong aspirate.</i>
Kha	خ	خ	خ	خ	<i>kh, like the German ch (guttural)</i>
Dal	د	د	د	د	<i>d.</i>

Name.	Final.		Medial.	Initial.	Power.
	Conne.	Uneon.			
Zal	ذ	ذ	ذ	ذ	z.
Ré	ر	ر	ر	ر	r.
Za	ز	ز	ز	ز	z.
Zha	ژ	ژ	ژ	ژ	zh, precisely as the French j. ✓
Sín	س	س	س	س	s.
Shín	ش	ش	ش	ش	sh.
Ssád	ص	ص	ص	ص	ss, s hard.
Dhád	ض	ض	ض	ض	dd, d hard, and sometimes z.
Táh	ط	ط	ط	ط	tt, t hard, and sometimes d.
Záh	ظ	ظ	ظ	ظ	z hard.
Ain	ع	ع	ع	ع	a, i, u, a soft guttural.
Ghain	غ	غ	غ	غ	gh, guttural.
Fe	ف	ف	ف	ف	f.
Káf	ق	ق	ق	ق	k hard and palatal.
Káf	ك	ك	ك	ك	k.
Saghir } nun }	ن	ن	ن	ن	n, cerebral.
Gaf	گ	گ	گ	گ	g hard, sometimes softened into y.
Lam	ل	ل	ل	ل	l.
Mím	م	م	م	م	m.
Nún	ن	ن	ن	ن	n.
Waw	و	و	و	و	o, oa, u, w, and v.*
Heh	ه	ه	ه	ه	h.
Yeh	ي	ي	ي	ي	y.

Lam-Alif, لا or لاء, is simply a combination of ل lam and ا alif.

* To facilitate the pronunciation of the learner, a small (^) will be placed over it thus, و^, whenever the و is sounded as the consonant v.

[3.] The learner will observe that the alphabet consists of only seventeen different characters, to which one or more dots are placed above or below to form the remaining letters—thirty-three in all.

[4.] If he follow the order of these primary letters [ا ب ج د, $\alpha, \beta, \gamma, \delta$], he will find that they are arranged at first like the Greek, and thus prove their common origin with this language from the Phœnician. Whatever may have been the origin of the Shemitic, Indo-Germanic, and Tartaric languages, it is evident that the invention of letters had but one source.*

[5.] In this order they have a certain value, which is sometimes used to form a word, and a date by which it may be retained more easily in the memory; the order is as follows:—

ا	ب	ج	د	ه	و	ز	ح	ط	ي	ك	ل	م	ن	س
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60
ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ		
70	80	90	100	200	300	400	500	600	700	800	900	1000		

[6.] In this order the letters are divided into eight barely pronounceable words, ا ب ج د ه و ز ح ط ي ك ل م ن س ع ف ص ق ر ش ت ث خ ذ ض ظ غ, and which we give here to show how the letters may be joined. †

[7.] There are seven letters, however, ا, د, ن, ر, ز, ر, and و, which

* It would not be proper here to follow out this argument, but the writer has often thought that he could trace in the Sanskrit characters a remarkable coincidence in form with many of the Roman letters. This may arise from the Phœnician and Sanskrit being both descended from some still more ancient language, which is now lost in the remote ages prior to the existence of either of these languages.

† The use of the *letter numbers* is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that express in one or more words an event and a date.

are never joined to the following letter, and when they occur, the word is broken,—that is, the pen is taken off, and the second part of the word is resumed unconnected.

They may only be joined to the letter preceding them, as thus exhibited,—انوف, ايمانسزكٲ, انصراف, اعذار, اعتدال, ماشالله.

[8.] The Turkish alphabet is composed entirely of consonants. The letters ا, ب, ع, and ي, although they sometimes perform the part of vowels, must rather be considered to stand under the first category.

[9.] The place of the vowels is supplied by three marks called *Fatha* (^), *Kesra* (_), and *Damma* (°). The first consists of a small stroke above the letter, giving the sound of *a*; the second, of a similar one below the letter, giving the sound of *i*; and the third of a small ° like a comma over the letter, imparting the power of *u*.

<i>Ex.</i>	Fatha	بَـ	pronounced	<i>bad.</i>
	Kesra	بِـ	„	<i>bid.</i>
	Dammah	بُـ	„	<i>bud.</i>

[9.] When either of these occurs in conjunction with a letter preceding an ا, ي, or و, the sound of the *fatha*, *kesra*, or *damma* is prolonged.

بَالُ *bāl.* بِيْلُ *bīl.* بُوْلُ *būl.*

But in this case the vowel-points are generally omitted, as the ا, ي, and و are sufficient indications of what vowel sound will be required.

[11.] Indeed, in most cases the vowel points are not inserted, except in quotations from the Koran, or in writing a foreign word or name, and in some poetical works: this causes at first a little embarrassment to the learner: he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. This difficulty will vanish by dint of a little practice.

[12.] The Turks also have recourse to other signs in use among Arab writers, which are—

Tanwin	{	($\overset{\text{ـ}}{\text{ـ}}$) an or en over a final letter,	} باباً baban.
		generally the ا	
		($\overset{\text{ـ}}{\text{ـ}}$) in	
		($\overset{\text{ـ}}{\text{ـ}}$) on or un	بابٌ babun.

Tashdid (ّ), this sign doubles the letter over which it is placed; as, تنقص *tanakkus*.

Wasla (ٔ) implies conjunction, and is placed over the *alif*, which loses its power and becomes mute.

Ex. علي الحساب *Allal hissab*. الملك الحق *Il malek il hak*.

Madda (ٓ) when placed over an *alif* lengthens its sound.

Ex. آزارش *Azarish*.

Hamza (ء) is equal to half an *alif*, and when placed over a (ي) the dots are omitted, as in سائل. It is also used with the *fatha* and *kesra* over and below the *alif*.

Ex. تأثير *ta'thir*, اجاب *ijab*.

Jazma (ٔ) or (ٖ) is placed over a letter to separate the syllables of a word. چوقلق *chok-luk*, ایتمشدر *et-mish-dir*.

Note.—When the Arabic article ال occurs before a noun commencing with ت, ث, د, ذ, ر, ز, س, ش, ص, ط, ظ, ل, or ن, the *tashdid* is placed over the first letter of the noun, and the article is not sounded.

Ex. بسم الله الرحمن الرحيم *Bism ullah-h-irrahman irrahim*.

OF THE ARTICLE.

[13.] The Turks have no definite article; for the indefinite article they use the numeral adjective *بر bir*, one. They sometimes have recourse to the Persian manner of expressing the article by a *kesra* or *hemza* between the nouns.

Ex. نواله عشق *Nawale-y-'ushk*, the Lamentations of Love; گلستان شراز *the Rose-garden of Shiraz.*

OF NOUNS.

[14.] The Turkish language, like the English, makes no distinction of genders in nouns, except in borrowing an Arabic or Persian word, when they import it as they find it used.

Ex. والدہ *walidah*, a mother. بنت *bint*, a daughter.
 مرد *merd*, a man, زن *zen*, a woman.

OF THE DECLENSION OF NOUNS.

[15.] Properly speaking there are no declensions, as the word never changes, but takes an affix which gives it the required meaning. Such affixes are, however, so constantly used, that we shall look upon them as forming cases, and treat them as such, to facilitate the comprehension of the students who have accustomed their minds to such form by the study of the Classics.

اؤ *ev*, 'a house.'

SINGULAR.

PLURAL.

اؤ *ev*, a house.
 اؤڭ *evin*, of a house.
 اؤد *evch*, to a house.
 اؤي *evi*, the house.
 اؤدن *evdan*, from a house.
 or
 اؤده *evdah*, in or by the house.

اؤلر *evler*, houses.
 اؤلرڭ *evlerin*, of houses.
 اؤلره *evlerah*, to houses.
 اؤلري *evleri*, houses.
 اؤلردن *evlerdan*, from houses.
 or
 اؤلرده *evlerdah*, in or by houses.

[16.] If the noun terminates with a vowel, it then takes *نگ*, *یه*, and *یی* in the singular (gen. dat. and acc.), instead of *ک* and *ی*.

بابا *baba*, "a father."

SINGULAR.

PLURAL.

بابا *baba*, a father.
بابانگ *babanin*, of a father.
بابایه *babayah*, to a father.
بابایی *babayi*, a father.
بابادن *babadan*, from a father.
 or
باباده *babadeh*, in or by fathers.

بابالرش *babaler*, fathers.
بابالرش *babalerin*, of fathers.
بابالره *babalerah*, to fathers.
بابالری *babaleri*, fathers.
بابالردن *babalerdan*, from fathers.
 or
بابالرده *babalerdah*, in or by fathers.

This is all that is required to be borne in mind regarding the changes of substantive nouns, when they are purely Turkish.

[17.] The Turks often take an Arabic word, and use it with its own plural.

Ex. *غایبات* *ghayibat*, plural *غایبات*; *تفصیلات* *tafseelat*, plural *تفصیل* *tafseel*.

[18.] But they also take an Arabic word and give it a Persian mutation for the plural, as *ضابط*, 'governor,' plural *ضابطان*, 'governors.'

Ex. St. John, chap. i., v. 4, *و حیات آدمیانگ نوری ایدی*, or *و حیات آدملرگ نوری ایدی*, 'And the life was the light of men.'

[19.] Both in substantives and verbs [57], those words which have a *ق* change it into a *غ* for the sake of euphony, which is much studied by the Turks to soften their language, and of which more will be said later in this work.

Thus, *قلپق* makes *قلپغه*, *قلپغن*, and *قلپغی* in the genitive, dative, and accusative cases singular.

[20.] For the same reason the *ک* is softened into a Persian *گ* (*g* hard).

Ex. كوپكٹ makes كوپگه كوپگك كوپگي in the inflected (*i.e.*, the gen. dat. and acc.) cases singular.

Note.—As our intention in this work is to speak to the eye as well as to the understanding of the learner, we leave him to observe from the examples given several little things which he will the better recollect, from having used his ingenuity in discovering them. For instance, in looking through the declension of nouns he will see that by the addition of ل *ler*, the plural is formed.

OF ADJECTIVES.

[21.] The Turkish Adjective is unchangeable.

بر گوزل قز *bir guzel kiz*, a pretty girl.
 گوزل قز لر *guzel kizler*, pretty girls.
 بر گوزل اوغلان *bir guzel oghlan*, a pretty boy.
 گوزل اوغلان لر *guzel oghlanler*, pretty boys.

But if you use the word as a substantive, it takes all the changes of the noun.

Ex. بر گوزل, a beauty. Plur. گوزل لر beauties, which is declined regularly.

[22.] The Comparative is expressed by the addition of the word دخي *dahi* (pronounced *daha*.)

Ex. ايو *ayi*, good. دخي ايو *daha ayi*, better.
 گوزل *guzel*, pretty. دخي گوزل *daha guzel*, prettier.

[23.] There is another mode of forming the comparative much in use, which is by putting the object in the ablative case to precede the adjective.

Ex. بندن ايو *bendan ayi*, better than me.

سندن گوزل *sendan guzel*, prettier than you.

to which we may add اول بندن *bendan evval* and صدره بندن *bendan sonra*, 'before' and 'after me,' *i.e.*, 'preferred to me,' or 'coming next to me.'

[24.] The Superlative is formed by putting the words *انگ en*, *پک pek*, *زیاده ziadah*, or *غایت ghayet* and *ایله ghayet ilah*, before the adjective.

انگ کوتو an keutu, very bad.
پک فنا pek fena, very bad.
زیاده ماللو adam ziyadeh mallu adam, a very rich man.
غایت زنگین ghayet zengin, very rich.
غایت ایله دلی ghayet ilah deli, very mad.

[25.] Besides the above, the Turks have other methods of expressing the superlative, among which we may notice the following :

آپ اچق ap achik, quite open, *i.e.*, very open.
آپ اق ap ak, quite white, *i.e.*, very white.
بم بیاض bam bayaz, quite white, *i.e.*, very white.
یم یشیل yem yeshil, very green.
یم یاش yem yash, wet through, *i.e.*, very wet.
دوس طوغری dos doghri or doghru, quite straight.
توپ دولو top dolu, very full.
دوم دوز dum düz, perfectly flat.
قپ قرد kap kara, very black.
سم سیاه sem siah, entirely black.
قپ قرمزى kip kirmizi, very red.
قپ قوری kap kurü, very dry.
بس بتون bes bütün, entirely.
یاپ یالکز yap yaliniz, entirely alone ; *only*.
صپ صاری sap sari, quite yellow.
بوم بوش bam bosh, quite empty.

These prefixes, having no separate meaning, may be called expletives.

PRONOUNS.

[26.] Pronouns are of all genders, and unchangeable in this respect. They sometimes take *ler* as a sign of the plural.

Ex. *ben* we, *bizler* us (*i.e.*, we in particular).

PERSONAL PRONOUNS.

[27.] Admitting them to be declinable for the same reason that we have given regarding the substantive [15], they would take the following affixes in their mutation.

SINGULAR.

	' I '	' Thou. '	' He, she or it. '
Nom.	<i>ben</i>	<i>sen</i>	<i>ol or o</i>
Gen.	<i>benim</i>	<i>senin</i>	<i>anin</i>
Dat.	<i>bana</i>	<i>sana</i>	<i>ana</i>
Acc.	<i>bini</i>	<i>seni</i>	<i>ani</i>
Abl.	<i>bendan</i>	<i>sendan</i>	<i>andan</i>

PLURAL.

	' We. '	' Ye. '	' They. '
Nom.	<i>biz</i>	<i>siz</i>	<i>anlar</i>
Gen.	<i>bizim</i>	<i>sizin</i>	<i>anlarin</i>
Dat.	<i>bizah</i>	<i>sizah</i>	<i>anlarah</i>
Acc.	<i>bizi</i>	<i>sizi</i>	<i>anlari</i>
Abl.	<i>bizdan</i>	<i>sizdan</i>	<i>anlardan</i>

[28.] *kendi* or *kendü* 'self,' is a substantive pronoun, and thus declined :

SINGULAR.

PLURAL.

Nom.	<i>kendi</i>	<i>kenduler</i>
Gen.	<i>kendinin</i>	<i>kendulerin</i>
Dat.	<i>kendiyah</i>	<i>kendulerah</i>
Acc.	<i>kendi-yi</i>	<i>kenduleri</i>
Abl.	<i>kendidan</i>	<i>kendulerdan</i>

Note. In this word the *و* or the *ي* is used synonymously, according as it may best suit the euphony of the phrase in which it may occur; and to this regard for the softening of sounds we shall have many occasions to refer in the course of this work.

[29.] There is also another substantive pronoun used among the Turkoman tribes,—it is *اوزو* *üzü*, which has the same signification as *کندو* 'self.'

SINGULAR.		PLURAL.	
Nom.	<i>اوزو</i> <i>üzü</i> .	<i>اوزولر</i> <i>üzüler</i> .	
Gen.	<i>اوزونگ</i> <i>üzünin</i> .	<i>اوزولرگ</i> <i>üzülerin</i> .	
Dat.	<i>اوزويه</i> <i>üzüyah</i> .	<i>اوزولره</i> <i>üzülerah</i> .	
Acc.	<i>اوزويي</i> <i>üzüyi</i> .	<i>اوزولري</i> <i>üzüleri</i> .	
Abl.	<i>اوزودن</i> <i>üzüdan</i> .	<i>اوزولردن</i> <i>üzülerdan</i> .	

[30.] These two, by adding the possessive affixes [33], become pronouns, and may be declined accordingly.

Nom.	Gen.	Dat.	Acc.	Abl.
SINGULAR.				
<i>کندوم</i> I myself	<i>کندومنگ</i>	<i>کندومه</i>	<i>کندوهي</i>	<i>کندومدن</i>
<i>کنديشگ</i> Thou thyself	<i>کندونگ</i>	<i>کنديگه</i>	<i>کنديگي</i>	<i>کندوگدن</i>
<i>کندوسي</i> He himself	<i>کندوسينگ</i>	<i>کندوسينه</i>	<i>کندوسيني</i>	<i>کندوسندن</i>
PLURAL.				
<i>کندومز</i> We ourselves	<i>کندومزنگ</i>	<i>کندومزه</i>	<i>کندومزي</i>	<i>کندومزدن</i>
<i>کنديگزر</i> You yourselves	<i>کنديگزرنگ</i>	<i>کنديگزه</i>	<i>کنديگزي</i>	<i>کنديگزدن</i>
<i>کندولر</i> They themselves	<i>کندولرنگ</i>	<i>کندولره</i>	<i>کندولري</i>	<i>کندولردن</i>

DEMONSTRATIVE PRONOUNS.

[31.] The following have no genders—*بو* *bu*, *شو* *shu*, 'this,' and *او* *o* or *اول* *ol*, 'that.' They may be thus declined :—

SINGULAR.					PLURAL.				
Nom.	Gen.	Dat.	Acc.	Abl.	Nom.	Gen.	Dat.	Acc.	Abl.
<i>بو</i>	<i>بونگ</i>	<i>بوگا</i>	<i>بوني</i>	<i>بوندن</i>	<i>بونلر</i>	<i>بونلرگ</i>	<i>بونلره</i>	<i>بونلري</i>	<i>بونلردن</i>

[31.] *اشبو* *ishbu*, 'this,' is indeclinable, and generally used at the

beginning of a letter.—*Ex.* ایشبو مادِ محرم *ishbü mah-i-muharram*, In this current month of Moharrem (such and such circumstances having taken place.)

POSSESSIVE PRONOUNS.

[33.] The separate possessive pronouns which consist of the genitive case of the personal pronouns [27] are seldom used alone, and the following possessive affixes are preferred.

م	<i>m</i> or <i>im</i> , for 'my';	as,	بابام	<i>babam</i> , my father.
ش	<i>n</i> or <i>in</i> , for 'thy';	as,	کتابتک	<i>kitabın</i> , thy book.
*ی	<i>i</i> , for 'his';	as,	قدرتی	<i>kudreti</i> , his power.
سی	<i>si</i> (after a vowel)	as,	گمبسی	<i>guémisi</i> , his ship.
میز	<i>miz</i> or <i>imiz</i> , for 'our';	as,	اومیز	<i>evimiz</i> , our house.
تیز	<i>niz</i> or <i>iniz</i> , for 'your';	as,	اتیز	<i>atiniz</i> , your horse.
لری	<i>leri</i> or <i>lari</i> , for 'their';	as,	چیزملری	<i>chizmeleri</i> , their boots.

[34.] A noun with one of the above pronominal affixes is declinable after the rule for substantives [15].

Ex. اؤ a house, اؤم my house, اولرم my houses.

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	اؤم	اؤمگ	اؤمه	اؤمی	اؤمدن
Plural	اولرم	اولرمگ	اولرمه	اولرمی	اولرمدن
	قرداش	قرداشگ	قرداشک	قرداشلرگ	قرداشلردن
	Nom.	Gen.	Dat.	Acc.	Abl.
Sing.	قرداشگ	قرداشگگ	قرداشگه	قرداشگمی	قرداشگدن
Plural	قرداشلرگ	قرداشلرگگ	قرداشلرگه	قرداشلرگمی	قرداشلرگدن

* To avoid the ambiguity which would arise from the use of *ی* and *لری* separately, the other forms, *انگ* and *انلری*, are often added. Thus, instead of saying *eli*, 'his hand' (which might be confounded with the accusative *الی* *eli*, 'the hand') they say, *انگ الی* *anın eli*, 'his hand'; *انلرگ کتابلری* *onların kitableri*, 'their books.' The word *کتابلری* is a good example of this ambiguity, as it may mean either 'the books' (accus. pl.), 'his books,' 'their books,' or 'their book.'

Note.—The ي in this last plural form, *قداشليڭڭ*, etc., is introduced to facilitate the pronunciation, and contribute to the euphony.

[35.] After the affixes of the third person, the post-positions *s* and *y* become *نه* and *ني*, instead of *يه* and *يي*, according to [16], and *ن* is inserted in the ablative. *Vide* [130, 131].

	Gen.	Dat.	Acc.	Abl.
گميسي his ship	گميسڭڭ	گميسنه	گميسي	گميسندن
قدرتي his power	قدرتڭڭ	قدرته	قدرتي	قدرتندن

Note—It will be seen that the last ي is dropped in the writing: thus, *گميسڭڭ* and *قدرتڭڭ*, instead of *گميسينڭڭ* and *قدرتينڭڭ*; this is merely to facilitate the caligraphy, as the ي is always more or less pronounced.

[36.] When the separate possessive pronouns are used absolutely, they take the relative pronominal affix *کي*, which gives them an idea of particularization. *Ex.* *بنم کي* *benimki*, 'my very own,' *سنڭ کي* *seninkî*, 'thy very own.' This *کي* is of Tartaric origin, and we shall have to treat of it more largely in the Syntax.

[37.] When the word *صو* 'water,' takes any of the possessive affixes, the letter ي is introduced between it and the affix, merely for the sake of euphony: for instance, it is easier and softer to say *صويم* *sü-yim* than *صوم* *süm*; *صويڭ* *sü-yin* than *صوڭ* *sün*; *صويي* *sü-yi* than *صوي* *sü-i*.

[38.] The same relates to *بر* 'one,' and *هپ* 'all,' which become *بريسي* 'one of them,' and *هپيسي* 'all of them,' instead of *برسي* and *هپسي* which would be harsh.

INTERROGATIVE PRONOUNS.

[39.] *کيم* or *کم* 'who,' is declinable thus—

SINGULAR.		PLURAL.	
Nom.	<i>کم</i> <i>kim</i> , whom.	<i>کملر</i> <i>kim-ler</i> .	
Gen.	<i>کمڭ</i> <i>ki-min</i> , of whom.	<i>کيملرڭ</i> <i>kim-ler-in</i> .	
Dat.	<i>کيمه</i> <i>ki-mah</i> , to whom.	<i>کملره</i> <i>kim-ler-a</i> .	
Acc.	<i>کيمي</i> <i>ki-mi</i> , whom.	<i>کملري</i> <i>kim-ler-i</i> .	
Abl.	<i>کمدن</i> <i>kim-dan</i> , from whom.	<i>کملرن</i> <i>kim-ler-dan</i> .	

[40.] نه and قنغي 'what' are also declinable; the latter is pronounced *kanghi*, and it is sometimes shortened into *hángi* and *hání*.

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	نه	نه ننگ	نه يه	نه يي	نه دن or ندن
Plural	نلر	نلرنگ	نلره	نلري	نلردن

Observe that the *s* is dropped to facilitate the caligraphy, but it is retained in the pronunciation.

[41.] قاچ 'how many,' نصل 'how,' and نه قدر 'how much,' may also stand under the category of interrogative pronouns. They are used with هر *her*, 'every,' and followed by ايسه *issa* 'if,' the 3rd person subjunctive mood of ايم, which plays a great part in Turkish composition, being often an expletive [123], but giving peculiar force to the language. هر and نصل are indeclinable by themselves.

هر كيم <i>her kim</i> , whoever.	ايسه -	whosoever it may or should be.
هر نه <i>her neh</i> , whatever.	ايسه -	whatever it may or should be.
هر نه قدر <i>her neh kadar</i> , how much soever.	ايسه -	how much soever (it) may or should be.
هر قاچ <i>her kach</i> , how many soever.	ايسه -	how many soever (they) may be.
هر نصل <i>hernásel</i> , in whatever (way)	ايسه -	whatever may come or be.

INDEFINITE PRONOUNS.

هر properly belongs to the class of indefinite pronouns, of which we subjoin a list.

كيمسه <i>kimseh</i> ,	any one.	هپ <i>hep</i> ,	all.
بر كيمسه <i>bir kimseh</i> ,	a certain person.	هپسي <i>heppisi</i> ,	all of them.
فلان <i>felan</i> ,	such a one (so and so).	هر كس <i>her kess</i> ,	every one.
بر فلان <i>bir felan</i> ,	a certain person.	غيري <i>gháiri</i> ,	another.
هپمiz <i>heppimiz</i> ,	all of us.	هيچ <i>hich</i> ,	anything.

* قنغي *kanghi* takes sometimes the possessive affixes [vide Tale 61]:
 و بلمز قنغي سيدر *wa bil-maz kan-ghi-si-der*, 'and he knows not which of them it is.'

[43.] The latter (*hich*) requires a negative after it with the verb.

Ex. اللهي هيچ بر وقتده كمسه گورممشدر 'No one has seen God at any time;' *lit.*, 'God, at any one time, any one has *not* seen.'
 هيچ كمسه گامدي 'No one came at all;' *lit.*, 'Any one did not come.'

[44.]—THE CARDINAL NUMBERS.

بر <i>bir</i>	۱	1	اون طوقوز <i>own dok-küz</i> ...	19
ايكي <i>iki</i>	۲	2	يگرهسي <i>yir-mi</i>	20
اوچ <i>üch</i>	۳	3	يگرهسي بر <i>yir-mi bir</i>	21
دورت <i>dürt</i>	۴	4	يگرهسي ايكي <i>yir-mi iki</i>	22
بش <i>besh</i>	۵	5	اوتوز <i>otüz</i>	30
التي <i>alti</i>	۶	6	قرق <i>kirk</i>	40
يدي <i>yed-di</i>	۷	7	اللي <i>el-li</i>	50
سكز <i>sek-kiz</i>	۸	8	التمش <i>alt-mish</i>	60
طوقوز <i>dok-küz</i>	۹	9	يتمش <i>yet-mish</i>	70
اون <i>own</i>	۱۰	10	سكسن <i>sek-san</i>	80
اون بر <i>own bir</i>	11	11	طوقسان <i>dok-san</i>	90
اون ايكي <i>own iki</i>	12	12	يوز <i>yüz</i>	100
اون اوچ <i>own üch</i>	13	13	يوز بر <i>yüz bir</i>	101
اون دورت <i>own dürt</i>	14	14	يوز ايكي <i>yüz iki</i>	102
اون بش <i>own besh</i>	15	15	بيش <i>bin</i>	1000
اون التي <i>own al-ti</i>	16	16	اوچ بيش <i>üch bin</i>	3000
اون يدي <i>own yed-di</i>	17	17	اون بيش <i>own bin</i> ...	10,000
اون سكز <i>own sek-kiz</i>	18	18	يوز بيش <i>yüz bin</i> ...	100,000
بيش سكز يوز اللي دورت سنه سي <i>bin sekkiz yüz el-li dürt</i> ...				1854.

The cardinal numbers are indeclinable, and prefixed to substantives in the singular number.

Ex. **ايكي يوز آت** two hundred horses (horse).

اوچ بيڭ عسكر three thousand soldiers (soldier).

[45.] The ordinal numbers, also indeclinable, are formed from the cardinal by adding **نجي** *inji*.

بر one. **برنجي** the first, **ايكي** two. **ايكنجى** the second.
اوچ three. **اوچنجى** the third. **دورت** four. **دوردينجى** the fourth.

Observe here that the love the Turks have for euphony in their language makes them turn the **ت** into a **د**, *durt—dürdünji*. And in pronouncing **اوچنجى** they introduce almost a whole letter (**و** or **ي**), and pronounce *üchünji*.*

[46.] The interrogative ordinal number **قاچانجى** is thus used:
بونلرگ قاچانجيسى دوگر سئز 'Which of (the men in this file) will you

* It is almost impossible to give positive rules for the formation of sounds according to the requirements of euphony; but we will venture on one for the direction of the learner.—When a word commences with a syllable containing a **و** or a *damma* ([◌]), a **ي** or a *kesra* (◌), the vowels or vowel-points throughout the word (if at the option of the speaker) conform to the first or dominating sound.

اوچانجى would be pronounced *ü-chün-jî*, and not *ü-chin-jî*.

دوردينجى „ „ *dür-dün-jî*, „ *dür-din-jî*.

Thus also, **برنجى** „ „ *bir-in-jî*, „ *bir-un-jî*.

طوس طوغرى „ „ *dos dogh-rü*, „ *dos dogh-ri*.

the last vowel conforming to the others preceding it in the word.

قپ قورى would be pronounced *kap kü-rü*, and not *kü-ri*, as written.

ياپ يالغز would be *yap-ya-li-niz*, and not *yap ya-lü-nüz* [25], which is harsh and vulgar; and so on throughout all words of whatever kind, whether substantives or verbs.

beat?' باشنجیسی 'The fifth.' او قورسگنر 'In what chapter are you reading? (or will you read?)' سگنرنجیسی 'The eighth.'

[47.] The ordinals are used as adjectives before a noun.

Ex. التجي آلي the sixth squadron.

یدنجی باب the seventh chapter.

When the cardinal and ordinal numbers are used with an affix, they are thus declined :

	بری 'A certain (person).		'The third (person)' 'the third one of them.'
Nom.	بری		اوچانجیسی
Gen.	برینگ		اوچانجیسینگ
Dat.	برینه		اوچانجیسینه
Acc.	بری		اوچانجیسی
Abl.	بریندن		اوچانجیسیندن

DISTRIBUTIVE NUMBERS.

[49.] The distributive numbers, which are of constant occurrence, are formed by adding ر to those that terminate in a consonant, شر to those which end in a vowel.

بر one.	برر one by one.
ایکی two.	ایکیشر two by two.
دورت four.	دورد four by four. [45.]

[50.] In using more than one number, the first only takes the terminations ر or شر.

Ex. اوچریوز by three hundreds. بشر بیگ by five thousands.

[51.] The use of this termination is to signify 'each,' or 'to each.'
 بو ادملره اونر قاون ویر To each of these men give ten melons.
 بو اوغلانلره برر برر دوگرم I will beat each of these boys—i.e., one by one.

[52.] Fractional numbers are composed sometimes by using one Turkish and one Arabic number.

Ex. بر ربع a quarter. اوچ ربع three quarters. برثلث one third.

[53.] To express 'half,' the Turks use the following words: یارم, نصف, and بچوق.

Ex. نصف گيجنه half the night. یارم ساعت half-an-hour.
اون بچوق شرورش ten piastres and a half; *lit.*, ten and a half piastre.

[54.] Although the Turks write from right to left, they, like the Arabs, note their figures precisely in the same way as Europeans.

[55.] Of their using the alphabet to denote numbers, mention has already been made under [5, 6].

OF VERBS.

[56.] Verbs are of two kinds, Simple or Composite. When simple they are of Turkish origin; when composite they consist of some foreign noun, chiefly Arabic, with one of the auxiliaries. ايلمك or ایتمك 'to do.' اولمق 'to be.' قيلمق (used in religious rites, as نماز قلمق 'to pray,') and بیورمق, used out of compliment to persons of consequence.

OF THE SIMPLE VERB.

[57.] There are only two terminations in مك and مق, as گیتمك 'to go,' باقمق 'to see.' But they are both conjugated in the same way, with a difference too trifling to cause them to be thrown into separate conjugations. Whenever the ك becomes گ, the ق becomes غ, just as in nouns [19, 20].

[58.] The Turkish language is particularly rich in derivatives which may appear complex, but which, if only studied with a little attention, will prove very simple, as the system is universal and most regular.

[59.] The following table will show at one comprehensive view how the derivative verbs are formed one from the other. We take the hackneyed verb سؤمك 'to love,' as the one which admits of all the combinations, although some of them could not be used in the sense in which they here stand. All other verbs may be formed on this model.

[60.]—TABLE OF THE FORMATION OF TURKISH VERBS.

ACTIVE	سۈمەك <i>sevmek</i> ,	to love.
Negative	سۈمەمەك <i>sevmemek</i> ,	not to love.
Impossible	سۈدەمەك <i>sevhemek</i> ,	not to be able to love.
CAUSAL	سۈدۈرەك <i>sevdermek</i> ,	to cause to love.
Negative	سۈدۈرمەك <i>sevdirmemek</i> ,	not to cause to love.
Impossible	سۈدۈرمەك <i>sevderememek</i> ,	to be unable to cause to love.
PASSIVE	سۈلمەك <i>sevilmek</i> ,	to be loved.
Negative	سۈلمەمەك <i>sevilmemek</i> ,	not to be loved.
Impossible	سۈلەمەك <i>sevilememek</i> ,	not be able to be loved.
CAUSAL	سۈلدۈرەك <i>sevildermek</i> ,	to cause to be loved.
REFLECTIVE	سۈنمەك <i>sevinmek</i> ,	to love one's self.*
Negative	سۈنمەمەك <i>sevinmemek</i> ,	not to love one's self
Impossible	سۈنەمەك <i>sevinehemek</i> ,	not to be able to love one's self
CAUSAL	سۈندۈرەك <i>sevindermek</i> ,	to cause to love one's self.
Negative	سۈندۈرمەك <i>sevindermemek</i> ,	not to cause to love one's self
Impossible	سۈندۈرمەك <i>sevinderehemek</i> ,	{ to be unable to cause to love one's self.
RECIPROCAL	سۈشۈمەك <i>sevishmek</i> ,	to love mutually.
Negative	سۈشۈمەمەك <i>sevishmemek</i> ,	not to love mutually
Impossible	سۈشۈەمەك <i>sevishememek</i> ,	{ not to be able to love mutually.
PASSIVE	سۈشۈلمەك <i>sevishelmek</i> ,	to be loved mutually.
Negative	سۈشۈلمەمەك <i>sevishelmemek</i> ,	not to be loved mutually.
Impossible	سۈشۈلەمەك <i>sevishellehemek</i> ,	{ to be unable to be loved mutually.
CAUSAL	سۈشۈدۈرەك <i>sevishdermek</i> ,	to cause to love mutually.

* *Sevinmek* signifies 'to be pleased', 'to be happy'; but it is given as an example of the reciprocal form.

[61.] All these verbs are conjugated in the same manner as the simple Verb *سؤمک* 'to love,' [99] except the negative, of which an example will be given further on.

[62.] There are verbs which form their derivatives in an irregular manner, but that is only by reason of the fondness the Turks have for euphony. Thus, when the final letter of the root is *ل*, the passive is formed by inserting *ن*, as *بولمق* 'to find;' *بولنمق* 'to be found;' instead of *بوللمق*: so again, by changing the *ل* into *ن*, *اوقولمق* 'to read;' *اوقونمق* 'to be read;' instead of *اوقولمق*, which would sound harsh, and difficult to pronounce.

[63.] The transitive verbs for the same reason change *در* to *ت*, or *د*. *Ex.* *سويلمک* 'to speak,' makes *سويلتمک* instead of *سويلدرمک* 'to cause to speak,' which is thought harsh. *اوقولمق* 'to read,' makes *اوقولتمق*, instead of *اوقولدرمق* 'to cause to read,' which is not so soft to the ear. Finally, by changing *در* to *ر*, when the final letter of the root is *س*, *ش*, *ج*, or *چ*; as *ايچمک* 'to drink,' makes *ايچرمک* 'to cause to drink,' instead of *ايچدرمک*; but these varieties are unimportant, and should not trouble the learner: in the beginning, let him look upon all verbs as conjugated after the models that follow. [65.]

OF THE COMPOSITE VERB.

[64.] We have said that a composite Verb is formed by means of an Arabic or Persian noun, and a Turkish auxiliary; the noun remains unchanged through all the moods and tenses. Thus, in *راضي ايتمک* 'to content,' 'satisfy,' the word *راضي* is the same throughout, giving its signification to the verb *ايتمک* 'to do.' We shall, therefore, proceed to conjugate these Auxiliary Verbs, to which any noun may be added by the learner.

The verb *قلمق* [56] being hardly ever used, is not here given, but may easily be formed upon the model of the two following auxiliaries, *ايتمک* and *ايلمک*. — *بيورمق* [56], is called an auxiliary verb by some grammarians; but it is more frequently used by itself, and being as regular as *قلمق*, it is also omitted.

[65.] CONJUGATION OF THE TWO AUXILIARIES (ایتمک and ایلمک).

INDICATIVE MOOD.

1st Present¹ — 'I do.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	THIRD.	FIRST PERSON.
ایدیلر	ایدیسنکیز	ایدیر	ایدیرم
ایلرلر	ایلرسنکیز	ایلر	ایلرم

2nd Present—'I am doing.'

ایدیورلر	ایدیورسنگیز	ایدیور	ایدیورم
ایلیورلر	ایلیورسنگیز	ایلیور	ایلیورم

1st Imperfect—'I did.'

ایدیریلر	ایدیرینگیز	ایدیرتک	ایدیرتم
ایلرکیلر	ایلرکینگیز	ایلرکتک	ایلرتم

2nd Imperfect—'I was doing.'

ایدیوریلر	ایدیورینگیز	ایدیورتک	ایدیورتم
ایلیوریلر	ایلیورینگیز	ایلیورتک	ایلیورتم

		1st Perfect—'I did.'			
THIRD.	PLURAL.	FIRST.	THIRD.	SECOND.	FIRST PERSON.
ايتديلر ايلديلر	ايتدگنر ايلدگنر	ايتدك ايلدك	ايتدي ايلدي	ايتدگ ايلدگ	ايتدم ايلدم 4
		1st Pluperfect—'I had done.'			
ايتديلر ايتدي ايلديلر ايلدي	ايتدگنر ايتدي ايلدگنر ايلدي	ايتدك ايتدي ايلدك ايلدي	ايتدي ايتدي ايلدي ايلدي	ايتدگ ايتدي ايلدگ ايلدي	ايتدم ايتدي ايلدم ايلدي 5
		2nd Perfect—'I have done.'			
ايتمشلر ايلمشلر	ايتمشسگنر ايلمشسگنر	ايتمشك ايلمشك	ايتمش ايلمش	ايتمشسگ ايلمشسگ	ايتمشم ايلمشم
		2nd Pluperfect—'I had done.'			
ايتمش ايتديلر ايلمش ايلديلر	ايتمش ايتدگنر ايلمش ايلدگنر	ايتمشك ايتدك ايلمشك ايلدك	ايتمش ايتدي ايلمش ايلدي	ايتمش ايتدگ ايلمش ايلدگ	ايتمش ايتدم ايلمش ايلدم
		1st Future—'I will do.'			
ايدجكلر ايله جكلر	ايدجكسگنر ايله جكسگنر	ايدجك ايله جك	ايدجك ايله جك	ايدجكس ايله جكس 7	ايدجك ايله جك 6

2nd Future—'I was about to do.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	THIRD.	SECOND.
ايتمولر	ايتمولوسن	ايتمولر	ايتمولوسن
ايله جك ايدك	ايله جك ايدك	ايله جك ايدك	ايله جك ايدك
ايله جك ايدك	ايله جك ايدك	ايله جك ايدك	ايله جك ايدك

[66.]—1st Necessitative—'I must do.'

ايتمولر	ايتمولوسن	ايتمولر	ايتمولوسن
ايله جك ايدك	ايله جك ايدك	ايله جك ايدك	ايله جك ايدك
ايله جك ايدك	ايله جك ايدك	ايله جك ايدك	ايله جك ايدك

2nd Necessitative—'I must have done.'

ايتمولر	ايتمولوسن	ايتمولر	ايتمولوسن
ايله جك ايدك	ايله جك ايدك	ايله جك ايدك	ايله جك ايدك
ايله جك ايدك	ايله جك ايدك	ايله جك ايدك	ايله جك ايدك

[67.]—1st Optative—'That I may do.'

ايدالر	ايداسن	ايدالر	ايداسن
ايله لر	ايله سن	ايله لر	ايله سن
ايله لر	ايله سن	ايله لر	ايله سن

2nd Optative—'That I might do or have done.'

ايدالر	ايداسن	ايدالر	ايداسن
ايله لر	ايله سن	ايله لر	ايله سن
ايله لر	ايله سن	ايله لر	ايله سن

[68.]—1st Conditional—'If I do.'		SINGULAR.		FIRST PERSON.
PLURAL.	THIRD.	FIRST.	THIRD.	SECOND.
ایدسه لر ایلمسه لر	ایدسه کز ایلمسه کز	ایدرسک ایلمرسک	ایدرسه ایلمسه	ایدرسنگ ایلمرسنگ
ایتسه لر ایله سه لر	ایتسنگز ایله سگز	ایتسک ایله سک	ایتسه ایله سه	ایتسنگ ایله سگ
ایتسه ایدیلر ایله سه ایدیلر	ایتسه ایدنگز ایله سه ایدنگز	ایتسه ایدی ایله سه ایدی	ایتسه ایدنگ ایله سه ایدنگ	ایتسه ایدم ایله سه ایدم
ایتسون لر ایدلا لر ایله سونلر ایله لر	ایتسنگز ایدلا کز ایله سگز ایله کز	ایدلا لم ایلیه لم	ایتسون ایله سون	ایت ایله

2nd Conditional—'If I should do.'

3rd Conditional—'If I did or had done.'

[69.]—IMPERATIVE.

OBSERVATIONS ON THE FOREGOING TABLE OF
CONJUGATION OF THE VERB ایتمک AND ایلمک 'TO DO.'

¹ The first tense has also a future signification. ایدرم is used for 'I do,' and 'I will do,' equally. It is therefore called Aorist by Mr. Redhouse.

² This is pronounced as it is written, ایدردم *iderdim*, for ایدر ایدم *ider idim*, etc.

³ This is pronounced as it is written, ایددیوردم *idiordim*, for ایددیور ایدم *idior idim*, etc.

⁴ In this tense the د is not pronounced, but serves to strengthen the ت preceding it, thus, ایتدم *ettim*.

⁵ This may be written as one word, ایتدمیدی etc., thus omitting the *alif*, but should be pronounced *ettim idi*, etc. This tense may also be thus conjugated:—

ایتدی ایدی	ایتدی ایدگ	ایتدی ایدم
ایتدی ایدیلر	ایتدی ایدگز	ایتدی ایدک

⁶ This is pronounced ایله جک *ailéjek* quickly, instead of as it is written, ایلیه جک *ailiéjek*.

⁷ I must confess I do not understand the incongruity of changing the ش into a ن, but attribute it to an unestablished orthography, of which there are so many examples in this language. Nor have I been able to discover any rule, as I find frequently one or the other in the same page of any work I take up.

⁸ The ک is softened into a گ, and then melted away in the pronunciation,—ایدجه-ایدم, ایدجه-ایدن, etc., ایلجه-ایدم, ایلجه-ایدن, etc.

⁹ It is important to observe this part of the verb, as it is quite as much in use as the common Infinitive. It is formed by taking the infinitive, making it into a verbal noun, and declining it.

ایتمک the doing

ایتمکد of the doing.

ایتمگه to the doing (which is here called the Dative Infinitive).

ایتمگی the doing.

ایتمکدن from the doing.

¹⁰ This has a future sense also.

¹¹ These two forms are in such constant use that they could not be omitted.

¹² The Gerunds are of constant use, and serve to denote a pause in the narrative.

¹³ The و in دیدوگم is introduced for the sake of euphony.

[76.] DECLENSION OF THE VERB 'اُولَمَقْ' WITH ITS PASSIVE 'اُولَمَكْ' 'To be.'

INDICATIVE MOOD.

1st Present—'I am or will be.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	THIRD.	SECOND.
اُولمورلر	اُولمورسنگنر	اُولور	اُولورسن
اُولمورلر	اُولمورسنگنر	اُولمور	اُولمورسن

FIRST PERSON.

اُولورم
اُولمورم

2nd Present—'I am being.'

اُولمورلر	اُولمورسنگنر	اُولمورز	اُولمورز
اُولمورلر	اُولمورسنگنر	اُولمورز	اُولمورز

اُولمورم
اُولمورم

1st Imperfect—'I was.'

اُولمورلر	اُولمورلر	اُولمورلر	اُولمورلر
اُولمورلر	اُولمورلر	اُولمورلر	اُولمورلر

اُولمورم
اُولمورم

2nd Imperfect—'I was being.'

اُولمورلر	اُولمورلر	اُولمورلر	اُولمورلر
اُولمورلر	اُولمورلر	اُولمورلر	اُولمورلر

اُولمورم
اُولمورم

1st Perfect—'I was.'

PLURAL.		SINGULAR.		FIRST PERSON.
THIRD.	SECOND.	FIRST.	THIRD.	
اولديلر اولنديلر	اولديكز اولنديكز	اولدق اولندق	اولديك اولنديك	اولدم اولندم

1st Pluperfect—'I had been.'

اولديلر ايدي اولنديلر ايدي	اولديكز ايدي اولنديكز ايدي	اولدق ايدي اولندق ايدي	اولديك ايدي اولنديك ايدي	اولدم ايدي اولندم ايدي
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2nd Perfect—'I have been.'

اولمشلر اولنمشلر	اولمشمسكز اولنمشمسكز	اولمشتق اولنمشتق	اولمشمس اولنمشمس	اولمشم* اولنمشم
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2nd Pluperfect—'I had been.'

اولمشلر ايديلر اولنمشلر ايديلر	المش ايديكز النمش ايديكز	اولمشمش ايديك اولنمشمش ايديك	اولمشمش ايديك اولنمشمش ايديك	اولمشمش ايديم* اولنمشمش ايديم
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1st Future—'I will be.'

اوله جقتلر اولنه جقتلر	اوله جقتكز اولنه جقتكز	اوله جقت اولنه جقت	اوله جقتسن اولنه جقتسن	اوله جغيم اولنه جغيم
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* Vide note at the end, p. 34.

2nd Future—'I was about to bc.'

PLURAL.		SINGULAR.		FIRST PERSON.
THIRD.	SECOND.	FIRST.	THIRD.	SECOND.
اوله جغیدیلر	اوله جغیدگنر	اوله جغیدق	اوله جغیدش	اوله جغیدم
اولنه جغیدیلر	اولنه جغیدگنر	اولنه جغیدق	اولنه جغیدش	اولنه جغیدم

[77.]—1ST NEGATIVE—'I must bc.'

اولمولر	اولمولونر	اولمولو	اولمولوش	اولمولو ایم
اولنمولر	اولنمولونر	اولنمولو	اولنمولوش	اولنمولو ایم

2nd Necessitative—'I must have been.'

اولمولو ایدیلر	اولمولو ایدگنر	اولمولو ایدی	اولمولو ایدش	اولمولو ایدم
اولنمولو ایدیلر	اولنمولو ایدگنر	اولنمولو ایدی	اولنمولو ایدش	اولنمولو ایدم

[78.]—1ST OPTATIVE—'That I may bc.'

اوله لر	اوله سنگنر	اوله نر	اوله سن	اوله ایم
اولنه لر	اولنه سنگنر	اولنه نر	اولنه سن	اولنه ایم

2nd Optative—'That I might bc.'

اوله ایدیلر	اوله ایدگنر	اوله ایدی	اوله ایدش	اوله ایدم
اولنه ایدیلر	اولنه ایدگنر	اولنه ایدی	اولنه ایدش	اولنه ایدم

[79.]—1ST CONDITIONAL—' If I were or shall be.'

PLURAL.		SINGULAR.		FIRST PERSON.
THIRD.	SECOND.	FIRST.	THIRD.	
اولورسه لر	اولورسه كتر	اولورسق	اولورسه	اولورسم
اولورسه لر	اولورسه كتر	اولورسق	اولورسه	اولورسم

2nd Conditional—' If I may or should be.'

اولسه لر	اولسه كتر	اولسق	اولسه	اولسم
اولسه لر	اولسه كتر	اولسق	اولسه	اولسم

3rd Conditional—' If I had been.'

اولسه ايديلر	اولسه ايدكتر	اولسه ايدى	اولسه ايدش	اولسه ايدم
اولسه ايديلر	اولسه ايدكتر	اولسه ايدى	اولسه ايدش	اولسه ايدم

[80.]—IMPERATIVE.

اوله لر	اوله لم	اولسون	اول
اوله لر	اوله لم	اولسون	اول

* Also *ola-i-niz*.

اولمغه
اولمغه

DATIVE-INFINITIVE—

اولمق
اولمق

[82.]--PARTICIPLES.

Present—'Being'.	{ * اولور اولور	Indeclinable.	{ اولان اولان	Declinable.
Past—'Having been.'	{ اولمش† اولمش	"	{ اولدق اولدق	"
1st Future—'About to be.'	{ اولملو اولملو	"	{ اوله جق اوله جق	"
2nd Future—'To be about to be.'	"	{ اوله جق اولمق اوله جق اولمق	"

INDETERMINATE.....	{ اولدكدن اول اولدكدن اول	Before having been.	{ اولدكدن صئره اولدكدن صئره	After having been.
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* This has also a future signification. † *Vide* Note at the end of page 34.

[83.]—GERUNDS.

اولوب } Being.
 اولورق } Being.
 اولياچق } Whilst being.
 اولناجه }

اوله }
 اولوركن }
 اولمىخين } Having been.
 اوله لو } Since being.

[84.]—VERBAL NOUNS.

Present.

اولمه } The action of
 اولدق } being.

Future.

اوله جق } The thing being about
 اولنه جق } to be.

[85.] *Examples of Verbal Noun.*

خسته اولدوغم اچون } On account of my having been ill.
 اوله جغنز نه طورلو اولور بيلرسنگز } You do not know what you are about to be.
 اويله اولمه اولورسي } Can such a state (of things) exist?
 اولنه جق قدر يتشر } As much as it will be, will suffice.

Redhouse calls this form 'Dubitative,' because he says it also implies doubt.—*Ex.* **بن اولمشم** 'I have been' or 'suppose that I have been.' **آلدتمشم** 'I have been cheated' or 'I fancy that I have been cheated.' But this is a *finesse* in the signification of words to which few aspire, and into which it is beyond the limits of the present work to enter.

[86.] There are two other Auxiliary Verbs to which it is necessary to direct the attention of the learner,—both are defective and irregular. Following the rule already laid down, of conforming ourselves to the method of European grammarians, we will proceed to conjugate them.

[87.]—OF THE DEFECTIVE VERB ايم 'TO BE.'

INDICATIVE Mood, *Present Tense*—'I am,' etc.

PLURAL.		SINGULAR.		FIRST PERSON.
THIRD.	FIRST.	THIRD.	SECOND.	
درلر	سگنر	در	سن	ايم يم م
ايديلر <i>or</i> ديلر	ايدگنر <i>or</i> دگنر	ايدى <i>or</i> دى	ايدگ <i>or</i> دگ	ايدم <i>or</i> ام
* ايمشدر	* ايمشدر	ايمش	ايمشدر	ايمشم
ايمش ايديلر	ايمش ايدگنر	ايمش ايدى	ايمش ايدگ	ايمش ايدم

* Or rather ايمشدر, ايمشسگنر, ايمشسگنر. It may be as well to observe here that although the use of *ز* and *سز* in the first and second person plural, may be in accordance with grammatical rule, yet it is always better to use *ك* or *ق* for the first person, and *سگنر* for the second person plural; the *در* of the third person may be omitted, as it is always understood.

[90.] The Turkish language has, properly speaking, no verb 'to have;' and hence they have recourse to the impersonal word 'وار' 'existing,' which may be conjugated in the following manner :—

[91.] OF THE IRREGULAR DEFECTIVE VERB 'وار' 'THERE IS.'

INDICATIVE MOOD	}	<i>Present Tense</i>	بِنِم وار در سَنِم وار در اِنِم وار در	بِنِم وار در سَنِم وار در اِنِم وار در
<i>Imperfect</i>		}	بِنِم وار ايدي سَنِم وار ايدي اِنِم وار ايدي	بِنِم وار ايدي سَنِم وار ايدي اِنِم وار ايدي
<i>Perfect</i>				
<i>Future</i> *				
[91.] IMPERATIVE				
[92.] CONDITIONAL—				
<i>Present</i>				
<i>Past</i>				
<i>Future</i>				
[93.] GERUND				

* Here it falls back on the regular verb اولمق 'to be.'

[94.] The NEGATIVE of this verb is thus expressed—

INDICATIVE—Present	در بنم یوق	mine there is not	در سنگ یوق	thine there is not.
Imperfect	* در بنم یوق ایدي	mine there was not.	در بنم یوغیدی	<i>benim yoghidi.</i>
Perfect	† بنم یوق ایمش	I had not.	در بنم یوغیمش	<i>benim yoghimish.</i>
Future	بنم اولمیه جق	I shall not have.		pronounced <i>olmayajak.</i>

[95.] IMPERATIVE— بنم اولمسون let there not be to me.

[96.] CONDITIONAL—

Present	ایسه یوق ایسه	if I have not, etc.	بنم یوغیسه	<i>benim yoghissah.</i>
Past	ایسه یوق ایسه ایدي	if I had not, etc.	بنم یوغیسه ایدي	<i>benim yoghissah idi.</i>
Future	ایسه یوق ایسه اولمیه به جق	if I shall not have, etc.		
[97.] GERUND—	یوق یکن	there not being.	بنم یوغکن	whilst I had not.

* This should be written and pronounced *یوغیدی yoghidi*—the ق being changed into a ڭ before the vowel ی s and ک; vide Redhouse's chapter on Euphony, sec. 170, page 32, and our remarks in the preceding notes.

† Here the ق is quite dropped and pronounced *yo-imish*. It is impossible to make rules for all these changes, but the ear soon gets accustomed to them and *requires* them. It is sufficient to know the origin of the word in order not to make any gross blunder in orthography, which is as yet, however, barely established.

Note.—Observe the difference in the use of the Nominative and Genitive cases :—

بن یوغھیکن *Ben yoghiken*, 'I not being;' *i.e.*, In my absence.

بنم یوغھیکن *Benim yoghiken*, 'Of me there not being;' *i.e.*, Whilst I had not.

[98.] Having concluded our observations on the Composite Verb, with its auxiliaries ایتمک, ایتمک conjugate a Regular Verb,* (with its passive قبلمق, قبلمق, اولمق, اولمق, also واریم and وار; we must now proceed to how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

[99.] OF THE REGULAR VERB سَوَّكُ 'TO LOVE.'

INDICATIVE MOOD.

1st Present Tense—I love, سَوَّوْرَم

2nd Present—I am loving, سَوَّوْرَم

1st Imperfect—I was loving, سَوَّوْرَم

2nd Imperfect—I was loving, سَوَّوْرَم
or 'continuing to love.'

* It will here be only requisite to give the first person of every tense, which is formed precisely like اولمق, which latter might have stood for a model of the *Regular Verb* in all its bearings, if it were not for its forming its passive irregularly [62].

1st <i>Perfect</i> —I loved,	سۆدۈم	2nd <i>Necessitative</i> —I must have loved,	سۆھلو ایدم
1st <i>Pluperfect</i> —I had loved,	سۆدۈم ایدی	[101.] <i>Optative</i> —That I may love,	سۆۋە ايم
2nd <i>Perfect</i> —I have loved,	سۆھشۈم	2nd <i>Optative</i> —That I might love,	سۆۋە ايدم
2nd <i>Pluperfect</i> —I had loved,	سۆھشۈش ايدم	[102.] <i>CONDITIONAL, Present and Future</i> —	
1st <i>Future</i> —I will love,	سۆۋە جگم*	If I love or shall love,	سۆر سۈم
2nd <i>Future</i> —I was about to love,	سۆۋە جگيدم	2nd <i>Conditional</i> —If I may or should love,	سۆنۈم
[100.] <i>NECESSITATIVE</i> —I must love,	سۆھلو ايم	3rd <i>Conditional</i> —If I had loved,	سۆنۈسۈ ايدم
[103.] <i>IMPERATIVE</i> —	سۆنۈنلر	سۆنۈز	سۆنۈز
[104.] <i>INFINITIVE</i> —To love.	سۆھك	سۆدۈلم	سۆنۈن
			DATIVE INFINITIVE—
			سۆھكگە

[105.] PARTICIPLES.

<i>Present</i> —Loving.	سۆر	Indeclinable.	سۆن	Declinable.
<i>Past</i> —Having loved.	سۆھشۈش	”	سۆكك	”
1st <i>Future</i> —About to love.	سۆھلو	”	سۆۋە جك	”
2nd <i>Future</i> —To be about to love.....	سۆۋە جك اولمق.....			
<i>INDETERMINATE</i>	سۆدۈككۈن اول	Before having loved.	سۆدۈككۈن	After having loved.
			سۈكۈ	

* If the learner will compare this tense with the same tense of *اولمق* [76], he will readily understand the change of the *ك* to *گ*, and the *ق* to *غ*, already mentioned [57], and elsewhere [19 and 20.]

[105.] GERUNDS.

سَوَپ	Loving.	سَوَا	Loving.
سَوَارَكْ	„ (whilst continuing).	سَوَارَكْ	„
سَوَپْجَكْ	„ (whilst) (up to) (until).	سَوَا گَیْن	Having loved.
سَوَپْجَه		سَوَا لَو	Since loving.

[106.] VERBAL NOUNS.

Present.....سَوَمَه The action of loving. *Past*.....سَوَكْ The action of having loved.
Future.....سَوَپْجَكْ The action of being about to love.

[107.] OF THE PASSIVE VERBS.

The Passive is formed by inserting ل immediately after the root of the verb, and is conjugated precisely as the active form : as سَوَمَكْ to love; سَوَلَمَكْ to be loved.

سَوَلَم	I am loved.	سَوَلِیَوْرَم	I am being loved.
سَوَلَم	I was loved.	سَوَلِیَوْرَم	I was being loved, etc.

[108.]—OF THE NEGATIVE VERB.
INDICATIVE MOOD.

		1st Present—' I do not love.'		
PLURAL.	FIRST.	THIRD.	SINGULAR.	FIRST PERSON.
THIRD.	SECOND.	THIRD.	SECOND.	
سۆھمزلر	سۆھمزلر	سۆھمز	سۆھمزنسڭ	سۆھم
سۆھمبوزلر	سۆھمبوزلر	سۆھمبوز	سۆھمبوزنسڭ	سۆھمبوز
سۆھمز يىلر	سۆھمز كڭز	سۆھمز يى	سۆھمز كڭ	سۆھمز
سۆھمبوز يىلر	سۆھمبوز كڭز	سۆھمبوز يى	سۆھمبوز كڭ	سۆھمبوز
سۆھمديلر	سۆھمديكڭز	سۆھمدي	سۆھمديكڭ	سۆھمدم
سۆھمدي يىلر ايدي	سۆھمديكڭز ايدي	سۆھمدي ايدي	سۆھمديكڭ ايدي	سۆھمدم ايدي
		2nd Present—' I am not loving.'		
		1st Imperfect—' I did not love.'		
		2nd Imperfect—' I was not loving.'		
		1st Perfect—' I loved not or did not love.'		
		1st Pluperfect—' I had not loved.'		

2nd Perfect—'I have not loved.'

THIRD.	PLURAL.	FIRST.	THIRD.	SINGULAR.	FIRST PERSON.
سۆھىشلىرى	سۆھىشلىرىنىڭ	سۆھىشكەن	سۆھىشكەن	سۆھىشكەن	سۆھىشكەن

2nd Pluperfect—'I had not loved.'

سۆھىشكەنلىرى	سۆھىشكەنلىرىنىڭ	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن
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1st Future—'I will not love.'

سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن
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2nd Future—'I was not about to love.'

سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن
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[109.]—NECESSITATIVE—'I must not love.'

سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن
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2nd Necessitative—'I must not have loved.'

سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن	سۆھىشكەنمەن
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[110.]—OPTATIVE—‘That I may not love.’

PLURAL.		SINGULAR.	
THIRD.	FIRST.	SECOND.	FIRST PERSON.
سۆده نلر	سۆده ائز	سۆده نئشك	سۆده ايم

2nd Optative—‘That I might not love.’

سۆده ايديلر | سۆده ايدك | سۆده ايدى | سۆده ايدش | سۆده ايدم

[111.]—CONDITIONAL, *Present and Future*—‘If I love not or shall not love.’

سۆده نسا لر | سۆده نسا نئز | سۆده نسا نئشك | سۆده نسا نئشك

2nd Conditional—‘If I may or should not love.’

سۆده نسا لر | سۆده نسا نئز | سۆده نسا نئشك | سۆده نسا نئشك

3rd Conditional—‘If I had loved.’

سۆده نسا ايديلر | سۆده نسا ايدك | سۆده نسا ايدى | سۆده نسا ايدش | سۆده نسا ايدم *

[112.]—[IMPERATIVE.

سۆده نئز | سۆده نئشك | سۆده نئشك | سۆده نئشك

[113.] INFINITIVE Mood—Not to love, سۆهك DATIVE-INFINITIVE—سۆهك

[114.] PARTICIPLES.

Present—Not loving.	سۆهنز	Indeclinable.	سۆهنز	Declinable.
Past—Not having loved.	سۆهمش	”	سۆهدك	”
Future—Not about to love.	سۆهملو	”	سۆهيه جك	”
2nd Future—Not to be about to love.....			سۆل جك اولمق.....	

INDETERMINATE—اول سۆهدكدن Before not having loved. صئره سۆهدكدن After not having loved.

GERUNDS.

سۆهيوپ	Not loving.	سۆهيه	Not loving (whilst).
سۆهيه، رك	”	سۆهنز ايكن	Not having loved.
سۆهيهك } or	”	سۆههنگين	”
سۆهيهكجه } †	”	سۆهيهك (Since)	”

* The pronunciation of the *ss* in the 1st Conditional is very much like that of the double *ss* in the 2nd and 3rd, the sound of the *j* being lost in that of the *ss*.

† Pronounced *sevme-injah*.

[115.] Many of these tenses are not, of course, in use ; the whole will serve, however, as the model of a negative verb. It is difficult to form rules that may suit all the changes, but the principle is evident : it consists in introducing the م as the sign of the negative, and sometimes changing the ر into ز ; but the rules of euphony occasionally interfere, and the ي or ى, or both, are introduced.

[116.] Extraordinary as it may appear to us, the 'Indeterminates' enter frequently into the Turkish language, even in this negative form.

Ex. سن بنی سؤمدکدن صکر نه اولورم, which would thus stand in English : 'Well, if, after all, you should not have loved me, what shall I become?' or سن بنی سؤمدکدن صکر اولورم 'If you do not love me I will die.' سنی سؤمدکدن اول قرانلقده ایدم 'I was in darkness until I loved you;' *lit.*, 'before I had not loved you.' If, instead of سؤمک, we take some other word, we shall find it better adapted to our European comprehensions. [43]

[117.] *Example of the Gerund.*—بنی سؤمه یانجه نیچون قونوشرسنگ 'Since' or 'whilst you do not love me, why do you treat me in a neighbourly manner?' بنی سؤمزایکن بنم ایله قونوشمزدي 'He would not have anything to do with me, as long as (whilst) he did not love me' or 'had not loved me.'

[118.]—OF INTERROGATIVE VERBS.

When a verb is used interrogatively, the syllable هی is introduced immediately before the auxiliary ; in the regular future and perfect tenses it stands at the end of it. *Ex.*

	سورم I love.	سورهی ایم do I love ?
<i>Aorist,</i>	اولورم I shall be.	اولورهی ایم shall I be ?
	دوگرم I beat.	دوگرههی ایم shall I strike ?
	دوگله جگت ایم I shall be beaten.	دوگله جگتههی ایم shall I be beaten ?
<i>Aorist,</i>	گیدرم I will go.	گیدرهی سین wilt thou go ?

NEGATIVE.

بلمم I do not know.
 اوقورم I read.
 جگ اولميه he will not die.
 آلمدکز you did not take.

بلمزهي ايم do I not know ?
 اوقورزهي ايم do I not read ?
 اولميه جگهي will he not die ?
 آلمدکزهي did you not take ?

[119.]—OF THE VERB NEGATIVELY AND INTERROGATIVELY.

After the last examples it will be scarcely necessary to do more than give one or two tenses of this form.

	گورمک to see.	گورمک not to see.
گورم I see.	گورم I do not see.	گورمزهي ايم do I not see ? *
		گورمزهي سن dost thou not see ?
		گورمزهي does he not see ?
		گورمزهي ايز do we not see ?
		گورمزهي سنکز do ye not see ?
		گورمزهي لرهي do they not see ?
گوردم I saw.	گوردم I did not see.	گوردمهي did I not see ?
		گوردمهي didst thou not see ?
		گوردمهي did he not see ?
		گوردمهي did we not see ?
		گوردمهي سنکز did ye not see ?
		گوردمهي لرهي did they not see ?
گورده جگه } I shall see. }	گورميه جگم } I shall not see. }	گورميه جگهي ايم shall I not see ?
		گورميه جگهي سن shalt thou not see ?
		گورميه جگهي shall he not see ?
		گورميه جگهي ايز shall we not see ?
		گورميه جگهي سنکز shall ye not see ?
		گورميه جگهي لرهي † shall they not see ?

* No doubt it would be more grammatical to say *گورمزهي ايم* and *گورمزهي سن*, but this being more difficult to pronounce they use the above corrupted form.

† Of course, in writing, the pen is not always taken off; the word

[120.] In short, the *می* in the construction of a sentence comes after the word on which the question depends. (See an excellent example in Redhouse's Grammar, p. 153.) We will conclude by a similar one, but shorter.

صبح ارکن کیدر می سگنر	To morrow morning	will you go?
صبح ارکن می کیدر سگنر	To morrow	early will you go?
صبح می ارکن کیدر سگنر	Is it to morrow	that you go in the morning.

S U M M A R Y.

We have thus laid down in the preceding pages that verbs are of two kinds,—simple and composite; the Simple being the original Turkish verbs, divided into active, passive, negative, impossible, causal, reciprocal, and personal *or* reflective, of which a table has been given, and which are all declined regularly, after the model of the verb *سؤمک*, with the exception of those which conform to the exigencies of euphony: and the Composite being formed by means of an Arabic or Persian noun and an auxiliary. Of these auxiliaries we have conjugated *ایتمک* and *ایلمک* 'to do' *or* 'to make,' and omitted the other two (*بیورمق* and *قلمق*) as little used.

Next we have conjugated *اولمق* *olmak* in its active and passive voices, leaving it to the experience the student will obtain in other verbs to explain the difference which in English it is impossible to exemplify,—that is, how the verb 'to be' can be taken *actively* and *passively*: and last, we have given the various forms of *وار* and *ایر*.

Next we have given a model of a regular verb, *سؤمک*, in all its bearings; after which we have shown how a negative verb is conjugated, and how when used interrogatively; and lastly, how it is conjugated when used both in a negative and interrogative form: and we come to the conclusion that we have sufficiently simplified what has long been a stumbling block to the learner: and that we have brought the use of the verbs within the reach

would then stand thus—*گور میه جکلر می* and *گور میه جکلر میسگنر* etc.

of any one who will devote a few weeks to the study of a language, barbarous indeed, but which is not without its interest to the philologist.

OF ADVERBS.

[121.] Besides the regular Adverbs * existing in the language, any noun borrowed from the Arabic or Persian can become an adverb in Turkish.

I. By adding the termination ^ا or ^ا to the noun.

حق truth. حقًا truly.—قانع content. قانِعًا contentedly.

II. By adding the Persian termination انه (or يانه if the word end with a vowel).

دوست a friend. دوستانه friendly. فوق above. فوقانه superiorly.

III. By adding لين or ين to the noun.

اركن early. ارکنلین early. صباح morning. صباحلین early.

IV. By adding جه to the noun or adjective.

گوزل pretty. گوزلجه prettily.—ادم a man. ادمجه like a man.

Note.—جه also belongs to the expletives (of which a list will be given), and is the sign of the gerund [72, 83].

[122.]—OF EXPLETIVES.

It is difficult in English to form an exact idea of an expletive. The Germans have their words *doch* and *auch*, which approach nearest to the expletives in Turkish.

An expletive is a word, or part of a word, giving force to a sentence, but which cannot be translated exactly in another tongue, although an approximate meaning may be given.

Some of these may be termed adverbs, some post-positions, some

* The vocabulary at the end of this work contains the principal adverbs in use.

participles; still, as they are of frequent occurrence, we subjoin a note of them, and, in the course of reading, the learner should endeavour to comprehend them by following the sense of the phrase in which they stand, and comparing it with another phrase where they may occur.

[123.]—LIST OF SOME OF THE EXPLETIVES OCCURRING
IN TURKISH.

اولان Being.

كاشكه Would that it were so! *or* كاشكه.

اگاگوره According, like: as, بگاگوره 'according to me;' اگاگوره 'like unto him.'

هله Come! at least.

ارتق Already (used conjunctively), well, in short.

هايده Come along! (adverb, interjection, or conjunction).

ديو for ديوپ Having said, he said, said.

مگر But, only.

دها, ده, and دهخي, (the latter often used at the end of a word: as, اوده 'he also;'; بوده 'this man also;'; ديدكده 'having said;'; ادمسنده 'what a man!')

هم Also.

همان At once, immediately, all of a sudden.

ايسه But, sometimes; (3rd person, subjunctive mood of اولمق, sign of 'if,' etc.)

ايسه ده But, although.

بره (Exclamation of contempt): as, بره ادم 'you fellow!' بهي ادم

بهي 'you chap!' (interjection.)

گرک It is necessary, but, whether. [155]

دهمين, دهمين Just now.

ازبسكه If only. (of Persian origin)

انچق Except, but, only.

هو He—God. يادو 'Oh! you sir.'

جه Adverbial termination. *Ex.*—کوزجه ‘prettily;’ قورجه ‘drily;’
 جه بويله ‘in this manner;’ عقمجه ‘after me.’
 عجب Wonderful; عجا extraordinary; عجابه in an extraordinary
 manner.

بله Also, and, again. (conjunction)

علاوه Besides.

باري Once, a time, in short. Lord! *etc.*

پس Well? what then? what next? After, *etc.*

There may be a few more, not in ordinary use. They will be inserted in the appendix.

OF PREPOSITIONS.

[124.] The Turks have no prepositions of their own, but they use frequently the Persian and Arabic prepositions, of which we here subjoin a list.

LIST OF PERSIAN PREPOSITIONS.

از *or* ز From: as, از این طرف ‘from this side;’ زیر سر ‘on the head;’
 (*lit.*, ‘from off the head.’)

پس After: as, پس از آن ‘after this.’ (It is often used as an expletive or interjection) [123].

ب *or* به In, with, by: as, بجا ‘in place;’ بتدبیر ‘with management;’
 بجانب ‘by the side;’ بالله ‘by God;’ بسم الله ‘in the name of God.’

با With, by: as, با احتراست ‘with care;’ با آزادتق ‘by freedom;’
 با خصوص ‘particularly.’

در In: as, در این حال ‘in this state;’ در میان ‘between,’ (*lit.*,
 ‘in the midst.’)

زیر Under: as, زیر حکمه ‘under the Government.’

تا As far as, until: as, تا از میره ‘as far as Smyrna;’ تا دنیانک
 ‘until the end of the world.’

• میان Between : as, میانمز 'between us.'

پیش Before : as, پیش ازین 'before that time;' آوردن 'to bring;' پیش خسته 'little front tablets to count money on;'
پیش نظر 'under (one's) eyes, in front.'

بی Without : as, بی عقل 'foolish;' بی زبان 'dumb (without tongue);' بی حق 'without truth;' بی آرام 'restless.'

بر Upon, by : as, بر آن 'upon this;' بردست 'by the hand (of so and so);' بر مراد 'according to (one's) desire.'

فرود or فرو Beneath : as, فرود آمدن 'to descend;' سر فرو ایتمک 'to hold the head down, to be humble.'

زیر Above : as, زیر این 'upon this;' زبردست 'over, superior.'

نزد or نزدیک Near : as, نزدیک هلاک 'near death;' نزد لله 'near to God.'

THE ARABIC PREPOSITIONS.

من From : as, من الابدأ 'from the beginning;' من الناس 'some (of the) people;'
من عند الله 'without;'
من دون or من غیر 'from God.'

الي To : as, الي شياطينهم 'to their devils;'
الي الاخرت 'to the end.'

عن From : as, لا تدلي عن الله 'do not turn away from God;'
غصبًا 'upon this.'
عن ذلك 'in spite of you;'

علي Upon : as, علي قلوبهم 'on their hearts;'
علي كل حال 'in every way, of course;'
علي كل شيء قدير 'God is almighty.'

في In : as, في قلوبهم 'in their hearts;'
في الحال 'in doubt;'
في ريب 'in truth.'

ب In : as, بالحقیقت 'in truth;'
بالاعتقاد 'according to belief;'
بالله 'by God;'
بالتدبير 'by' or 'with a little care;'
بالانراض 'by opposition.'

ل For. لله 'for God;'
للمتقين 'a direction to the pious.'

بلا Without : as, بلا علت 'without cause' or 'excuse.'

[125.]—OF POST-POSITIONS.

Post-positions take an active part in the Turkish language, and form one of its difficulties.

I. First, there are those (which, as we have seen, are joined to the noun) by which the case is expressed: as—

[126.] **ش** the sign of the genitive: as, **ادم** ‘a man,’ **ادمش** ‘of a man.’ But if the noun terminate with a vowel, **ن** intervenes: as, **دنیا** ‘the world,’ **دنیاش** ‘of the world’ [16]: with a few exceptions [37].

When **ش** follows a word that finishes with a **ي**, the letter may be dropped in writing [35]: as, **کتابي** ‘his book,’ **کتابش** ‘of his book.’ Also, if the possessive affix **سي** or **ي** intervenes, the **ي** is dropped: as, **اناسي** ‘his mother,’ **اناسش** ‘of his mother.’

[127.] **د** the sign of the dative: as, **ادم** ‘a man,’ **ادمه** ‘to a man.’ But if the noun terminates with a vowel, **ي** intervenes: as, **دنیا** ‘the world,’ **دنیايه** ‘to the world.’

If **يه** comes after a word that ends in **ي**, the **ي** is dropped: as, **چاي** ‘river;’ **چايه**, and not **چاييه**: or, if the possessive affix **سي** or **ي** intervenes, **ن** is interposed between the word and the post-position: as, **اناسي** ‘his mother,’ **اناسنه** ‘to his mother.’ **بدري** ‘his father,’ **بدرينه** ‘to his father.’

[128.] **ي** the sign of the accusative: as, **بو ادمي دوکرم** ‘I will strike this man.’ If the noun terminate in a vowel, the **ي** is doubled: as, **بو دنيايي ترک ایتمک** ‘to abandon this world.’ After the possessive affix **سي** or **ي**, the **ن** intervenes: as, **گيميسني ياقتي** ‘he burnt his ship.’ **کا بني اوقورم کتابي** ‘I read his book.’

It often happens that the last **ي** is dropped altogether, and it is important to bear this in mind, as in many MSS. we shall see it will be written **کتابن** short for **کتابني**, **انالرين** for **انالريني**, **گيميسين** or **گيميسني** for **گيميسني**.

[130.] *de* the sign of the ablative: as, *دنیاده* 'in the world.' After the pronominal affix *سي* *or* *ي*, *ن* intervenes: as, *کتابي* 'his book,' *کتابنده* 'by his book.' *گيميسي* 'his ship,' *گيميسنده* 'by his ship:' and also in the plural: as, *اولري* 'his houses,' *اولرينده* 'by his houses.' *چيزمه لري* 'their boots,' *چيزمه لرينده* 'by their boots.' It is also a sign of the Gerund: as, *اوقومتده* 'in reading.'

[131.] *دن* the sign of the ablative: as, *اودن* 'from a house.' The same rules are applicable to *دن* as are given above [130]: as, *کتابني*, *کتابندن*; *گيميسندن*, *گيميسي*; *اولريندن*, *اولري*, etc. It also signifies 'by:': as, *اندن* 'by him.' *ادمک ارادتندن* 'by the will of man.' Also 'through:': as, *قاپودن چتدي* 'he went out through the door.' It also signifies 'made of:': as, *سگردن در* 'it is made of sinew.' It is used in the 'Indeterminate' [116]: as, *بولمزدن اول* 'before finding,'—'before the time *or* action of finding had taken place.*' *گتدکدن سنگره* 'after having gone,'—'later than the departure.' *گتمزدن سنگره* 'after not having gone,'—'after having renounced going.'

[132.] *له* *or* *ايله* is also a sign of the ablative: as, *دنگگله* (pronounced *daï-neglah*) 'with a stick.' *دستله* 'with the hand.' *سزگ همتيله* 'with your assistance.' It is also used with an infinitive: as, *المق* 'to take;,' *المغيله* 'taking,' and forms thus a kind of gerund: as, *گلمک* 'to come;,' *گلمگله* 'whilst coming.'

[133.] *برله* is used only with an infinitive: as, *گتمک برله* 'going,' 'whilst going,' 'going together,' *or* 'all at once.'

[134.] II. We have also Post-positions affixed to the Nominative:—

ايچون For: as, *الله ايچون* 'for the sake of God.' After the possessive

* It appears incomprehensible to English notions that the negative should ever be taken for an affirmative, yet such is the locution in Turkish; but if we consider *سنگره* to possess a negative power, then the rule that 'two negatives are equal to one affirmative' will explain this anomaly.

affixes it often drops the *اي* of the first syllable: as, باباسايچون 'for his father.' يدكلريچون 'on account of what they eat.'

اوزه Upon, for, according: as, آت اوزه 'upon a horse.' شاهدلک 'according to custom.'

گبي Like: as, ادم گبي 'like a man.'

اوته* On the other side: as, دگزاوته 'on the other side of the sea.'

اشري ,, (little used).

مزر Without: as, کتابمزر 'without a book.' يمکسر 'without eating.'

[135.] III. Post-positions used with the genitive case:—

ايله, گبي, and ايچون, when joined to pronouns, sometimes take the genitive case: as, انگ ايله 'with him.' کيمش گبي 'like whom?' نه ننگ 'for what reason (what for)?'

[136.] IV. Post-positions used with the dative case:—

دگين or دک	to.	صبحه دک	until morning.
قارشو	in front.	شهره قارشو	in front of the city.
يقين	near.	مملکته يقين	near the city.
طوغرو	straight.	ازميره طوغرو	straight to Smyrna.
گوره	according to, like.	ادمه گوره	according to a man.

[137.] V. Post-positions used with the ablative case:—

ماعد	than.	بونلردن ماعد	besides these.
اوزاق	far.	بوندن اوزاق	far from here.
اول	before.	بندن اول	before me.
اوترو	regarding.	نوردن اوترو	regarding the light.
صگره	after.	سندن صگره	after you.
برو	since.	برسنه دن برو	{ for this last year, for a year past.
* اوته	on the other side.	بوندن اوته	far from here.

* اوته is also used with the nominative [134].

[138.] VI. Post-positions which are declinable, and take the possessive affixes :—

ارد after.	ارد لرنده گيتم	I went in search of them.
الت under.	باش التنده	under the head.
ارا among.	ارا كزده	among you.
ايچ in.	بن ايچندن چيقتم	I came out from within it.
ايلرو before, on the ground.	ايلرو گيت	go in front, forward.
ايچرو within.	ايچرو سندن	from its interior.
طشره outside.	اوڭ طشره سنده	from outside of the house.
طرف side.	بو طرفندن او طرفه	{ from this (his) side to that side; <i>lit.</i> , 'its own side.'
اوڭ by, side.	بو بنم اوڭمه قوي	place this by my side.
اوست upon.	باشم اوستنده	upon my head; <i>lit.</i> , 'its upon.'
يوقارو above.	يوقارودن گلدي	he came from above.
يان side.	يانمه بيورڭ*	please to come by me.
ير place.	يركزدن	from your place.

CONJUNCTIONS.

[139.] As the Turks use no stops, they have recourse to a variety of Conjunctions to point out the end of one period and the beginning of the next; which might rather be styled disjunctives. Many of them are interlarded with, and sometimes added to, the Gerunds, which perform a similar function. [*Vide Syntax.*]

* The word *بيورڭ* for *بيورگن* is the precise counterpart of the Italian *favorisca*, for which we have no exact word in English (*favorisca*, 'pray sit down').

The following is a list of the Turkish, Arabic, and Persian Conjunctions (some of which have appeared under the head of expletives):—

[140.] *دده*, *دخي*, or *دها* 'also': as, *ایسمده دوندم* 'although I went, I am returned.' *اوده گلدی* 'he also came.'

[141.] *و* 'and': as, *بوگو و یارین* 'to-day and to-morrow.'

[142.] *اما* 'but': as, *گیت اما دون* 'go, but return.'

[143.] *اگر* or *گر* 'if,' denotes the beginning of a clause, and therefore divides it from the last. It is more used in writing than in conversation: as, *بن یاننده گیتم اگر کیتسمه دارلردی* 'I went to him, if I had not gone he would have been vexed.' But it may be omitted, and *گیتسم* would signify 'If I had not gone,' even without *اگر*.

[144.] *چون* or *چونکه* 'as, since,' also begins a phrase, and denotes that a stop or breath may be taken before it: as, *کیدلم چونکه حاضرستز* 'let us go since you are ready.'

[145.] *که* 'that': as, *حکایت ایدرلرکه زمان سلغده* 'they relate that in past times,' etc.

[146.] *سني اوردم مادامکه اطاعت* 'as long as': as, *ایتمزستز سني اوردم* 'I have struck you; as long as you do not submit, I will (continue to) beat you' (pronounced *vürdum* and *vürurum*).

[147.] *یا* or *یاخود* 'or, nor': as, *اگر سن مسیح یا جود ایلیا و یاخود* 'If thou art not the Messiah, nor Elias, nor that Prophet, why baptisest thou?'

[148.] *امدی* 'now, therefore': as, *اگذا دیدیلر امدی* 'now, they said to him.'

[149.] *زیرا* 'because': as, *بندن اول اولنمشدر زیرا بندن اول ایدی* 'he is preferred before me, because he was before me.'

[150.] *انجق* 'but,' is disjunctive: as, *کیدردم انجق گیده مدم* 'I was going, but I could not go' (was not able).

[151.] اگرچه 'if, although,' is the same as اگر.

[152.] یاخود 'if not'; the same as یوخسه.

[153.] نه 'not, nor, neither': as, نه لحمدندر نه بالق 'it is *not* of flesh *nor* fish.' نه قاندن نه لحمك ارادتندن نه ادمك ارادتندن انجق 'they were born neither of blood, nor of the will of the flesh, nor of the will of man, (but only) of the will of God.'

[154.] ها 'whether or not': as, ها گیتسم ها گیتسم 'whether I go, or whether I do not go.' It is also used as an interjection [180].

[155.] گرک 'it is necessary, but, whether': as, گرتستم گرتستم 'I do not want to, *but* it is necessary.' گرک اولسه گرک اولسه 'whether it be, or whether it be not.*'

[156.] استر 'he wishes': as, استر گیتسه استر گیتسه 'whether he choose to go, or 'not to go.' 'Let him go, or not, as he pleases.'

[157.] کم or کیم 'that,' is used in old MSS. instead of که.

[158.] مگر 'except, but': as, مگر بوردن کیدامز مگر بوردن 'in no other way can (you) go, *except* by here.'

مگرکه is a compound of the two words [145, 158].

[159.] مگرسه 'but if, whilst'; composed of مگر and ایسه [123].

[160.] هم 'both': as, هم بو هم شو 'both this *and* that.'

[161.] پس 'but, well': as, پس امدی 'well now (what next)?'

[162.] ائی قبول ایتمدیلر لکن ائی قبول یدنلر, لیکن or لکن 'they did not accept him; *but* to those accepting him,' etc.

[163.] امدی اگا دیدیلر که سن, تاکه or تا 'in order that, until': as, امدی اگا دیدیلر که سن, تاکه بزی گوندرنلر جواب ویردیز, who art thou? *that* we may give answer to them that sent us.'

* Is it to be wondered at that such a word as this, having so many different meanings, should be placed by us under the head of expletives?

‘I will beat you *until* you call out *aman*.’
 بن سني دوگرم تاكه امان ايدرسين

[164.] بويله سويليور كويكه ايوايمش ‘as if, like’: as, كويكه *or* كويا
 ‘He speaks thus, *as if* it were good’—

[165.] ياننده گيت شايد ‘it appears, perhaps’: as, شايد *or* شايدكه
 شايد ايودر ‘go to him, perhaps he will receive you.’
 ‘*it appears* to be good.’

[166.] اوله جق مبادكه اولمسون ‘may it not be’: as, مبادكه
 be so; *would it* were not!’

[167.] عالم بيلور حتي سن بيلورسنگ ‘that, in order that’: as, حتي*
 ‘the world knows it; *even* you are aware of it.’

[168.] هپ گيتمشلفقپ بن قلدِم ‘but, except, only’: as, فقط
 went, *except I only* remained.’ آلا but: as, لا اله الا الله
 ‘There is no God *but* God.’

[169.] لكن اني قبول ايدنلرگ جمله سنه يعني اسمنه اينانلره قدرت ويردي
 ‘that is to say,’ is a demonstrative conjunction: *or* اعني
 ‘but to all those who received him; *that is*, to those believing in his
 name, he gave power,’ etc.

[170.] اول بن ‘after,’ *i.e.*, ‘next’: as, بعدد
 (pronounced *Baū-da hū*), ‘first I, *next* you.’

[171.] اگا گيتك چوق يالواردك الحاصل راضي اولدي ‘in short, at last, to con-
 clude,’ etc.: as, الحاصل راضي اولدي, *and* خلاصه and القصه, *and* النتيجة, الحاصل
 went to him, begged him much, and, *in short*, he consented.’
 ‘What is it that you insist upon’ *or* ‘wish?’
 ‘*well, and what* is to be the end of it?’

* There is an old Arabic proverb which well exemplifies this word:
 درت البلاد وعاشرت العباد و ما رأيت من يحفظ الوداد حتي ولا انا
 ‘I have travelled (through many) countries, have lived with many people,
 and have not seen any one who is grateful, (*lit.*, ‘a conserver of friendship’)
even not I myself.’

OF INTERJECTIONS.

Some of the interjections have appeared under the denomination of expletives. We will now give a list of them.

[172.] *اي دلدار* 'Oh! beloved of my heart.' *اه*, *اي*, *and* 'Oh! Ah!' as,

[173.] *ايوالة* 'yes, all right;' *or* *ايوالة*.

[174.] *هرف ايو ايمش يازق كه اچجر* 'the man is well enough; what a pity that he drinks.' *يازق* 'what a pity': as,

[175.] *بهبي هرف* 'Oh Lord!' *يا رب* 'Oh!' as, *يا* *or* *اي* *بهبي* *or* *هي* 'you fellow!' *اي آدم*, *or* *هي آدم*

[176.] *يازق* 'pity!' *دريغ* *and* *حيف* are like

[177.] *امان صاقين دوشرسن* 'pray take care, (or) you will fall.' *امان* 'for goodness sake': as,

[178.] *افرين ايو ايتدگزر* 'Bravo!' as, *افرين* (pronounced *afferim*), 'Bravo! you did right.'

[179.] *مدد الله* 'God's help.' *مدد* 'assistance': as,

[180.] *دوكرم ها* 'look out! I shall strike (if you resist),' etc. *دوستها* 'Oh friend!' *ها* 'be careful; Oh!': as,

[181.] *زنهار* 'be careful, be sure you do not.' *Vide* 'Tale of Nasr-ildin Khoja.'

[182.] *معان الله* 'may God not wish.' *معان الله* 'we trust in God.' *اعوز بالله* 'I put my confidence in God.' *استغفر الله* 'God forbid.' *مانشا الله* 'as it pleases God,' 'may it please God.' *ان شا الله* 'if it please God,' etc.*

* And *والله* and *تالله* 'by God!' are all Arabic exclamations, to which the Turks have recourse in conversation, looking upon the mention of the Supreme Being as beneficial to them, and not derogatory to his dignity.

[183.] *دي* or *هايدي*, *ديها* or *ديها* 'come, come along; what's all that?' as, *دي بقالغ* 'Come along, and let us see what you can do,' etc.

[184.] *هله* 'let us see, now you will see.' (Expletive.)

[185.] *هاي هاي* 'of course.'

[186.] *ايا* 'whether? what?' as, *ايا گيدرسن* 'will you go.'

[187.] *لتبيك* 'may it please you, your servant.'

[188.] *مرحبا يا ابراهيم* 'God said to Abraham.' *مرحبا* 'Salutation to you, Oh! Abraham.'

[189.] *اونخ* 'how nice!' †

[190.] *اوف* 'what a bore!' †

[191.] *يا* 'what! is it possible.'

OF DERIVATION.

[192.] In the same manner as in English one word is derived from another (*deserve, desert, deservedly*), so, in Turkish, words may be formed, and to a greater extent than in any other language, by reason of their having adopted the Arabic and Persian method of derivation and composition added to their own.

[193.] We have already observed [18] how they take a word, for instance, in Arabic, and give it a Persian termination: thus, *ادم* 'a man,'

They never say they will do anything, without adding *Inshallah*, 'if it please God;' so that, if they do not keep their word, it was because it did not please God they should.

If you admire anything they have, you are expected to prefix your observation with *ماشالله* *Mashallah*, to keep off the evil eye.

* This must be an *original* corruption of *مع حبك* 'with your love.' It is in constant use. After a man has entered the room, and taken his seat, he looks round the room, and putting his hand to his breast while he inclines his head a little, looking to each person present, he says '*Marhaba*,' to which they all in turn answer, '*Marhaba khosh gueldin*,' 'you are come well.'

† For an exemplification of these two expressions *vide* 'Turkish Tales in English' by the Author.

makes آدميان (Persian plural), 'men,' and also it is declined in the Turkish form آدميانك 'of men.' This must appear very complex, but it by no means forms one of the difficulties of the language. A little reading will soon accustom the student to this apparent looseness, which is considered by Turks as an embellishment.

[194.] A little study of the Arabic and Persian systems of derivation is certainly desirable; but this would lead us into a maze, from which we could not hope to escape in this work. We will, therefore, only give some of the principal rules for the formation of words, and refer the student to Mr. Redhouse's Grammar, to which the present is intended to form a second introduction.

[195.] جي. When جي is added to a word it expresses the agent or profession: as, ايتمك 'bread;' ايتمكجي 'baker.' نه 'what:' as, نهجي 'what is he?' (of what profession.)

[196.] فير the root of قرمق 'to break:' as, فيرچي 'a breaker' (one who breaks). بق the root of بقمق 'to see:' as, بقمقجي 'a looker on.' Here the ي is introduced for the sake of euphony. Also ايتمك 'to do:' as, ايديجي 'the maker' (one who makes).

[197.] لك (or لئق, according to the requirements of euphony) is added to words: as,

گوزل beautiful.	گوزللك beauty.
ايو good.	ايولك kindness (pronounced <i>ai-lik</i>).
شاهد a witness.	شاهدلك testimony.
ايتمكجي a baker.	ايتمكجىلك the trade of baking.
جانباز a jockey.	جانبازلق the trade of taking people in.
قيش winter.	قيشلق during the winter.
التي six.	التيلق a piece of money of six piastres.
بقمق to see.	بقمقلىق the action of seeing.

[198.] ش may be added to the root of verbs : as,

بق root of بقمق 'to see.' بقش the action of seeing.
 سويل ,, سويلمك 'to speak.' سويلش the speaking.
 ايتمك 'to do,' (for the sake of euphony.) ايدش the making.

The change of the ت to د, or ل to ن, has already been noted [62, 63].

[199.] جق and جك are used to express diminution : as,

قيز a girl. قيزجق a little girl.
 ايو good. ايوجك (pronounced *ayijik*) pretty good.
 چوجق small boy. چوجوجق } very small; (the first ق being turned to
 کوچق small. کوچوجق) و, for the sake of euphony.)
 كوكك a dog. كوكچك a very little dog. (For the same reason
 the ك is dropped, or turned into ص,
 and pronounced *keupehjik*.)

[200.] جه is added to words, giving them the various significations, as follows :

انگليز English.	انگليز جه the English language.
ادم a man.	ادمجه like a man.
قاري a woman.	قاريجه like a woman.
بو this.	بونجه in this way.
بياض white.	بياضجه whitish.

[201.] لين is sometimes added to the above, to express diminution.

ادمجه like a man. ادمجولين a little like a man.
 بونجه my way. بونجولين a little in my way (according to me.)

[202.] لي or لو is also added to words, qualifying them in the following manner :

ازمير Smyrna.	ازميرلو a man of Smyrna.
کندوننگي his own.	کندوننگيلي those belonging to him.
عقل wisdom.	عقللو a wise man.

[203.] سز 'without,' answers to our 'un' or 'in.'

يَمَكْ to eat.	يَمَكْسز without eating.
عقل mind.	عَقْلَسز without mind,—unwise.
جان life.	جانَسز dead, life-less.
بِقَمَقْ to see.	بِقَمَقْسز without paying attention.

[204.] غين *or* غون, and قين *or* قون according as euphony may command, affecting them as follows :

دارلَمَقْ to be angry.	دارغين angry.
شاشمَقْ to be bewildered.	شاشغين <i>or</i> شاشقين stupid.
قاجمَقْ to run away.	قاجغين a runaway.

[205.] ن, لن, *or* ل. The ل we have seen is used to form the passive voice : as, سَوَمَكْ 'to love;' سَوَلَمَكْ 'to be loved.' You may take a noun and form it into an active verb, thus :

مِهَر a seal.	مِهَرَلَمَكْ to seal.
اورتو a covering.	اورتلَمَكْ to cover.
بوش empty.	بوشالمَقْ to empty.
كچوك small.	كچولَمَكْ to make small.
تميز clean.	تميزلَمَكْ to clean.
گوزل pretty.	گوزللَمَكْ to become pretty.

but in this, as in many of the above, the student had better trust to his dictionary, and learn the words in the course of his reading.

[206.] ي *or* آنه. This letter is sometimes added to a noun after the Persian manner.

نازِك gentle.	نازِگي <i>or</i> نازگانه gentility.
بزرگ great.	بزرگي ,, بزرگانه greatness.
بند slave.	بندگي ,, بندگانه servitude.

[207.] ناکٹ *and* مند, واور *or* ور. These Persian terminations are also used.

اُمید hopeful. اومیدوار hopeful.

قصد intention. قصدناک intending.

مُحنت trouble. مُحنتناک full of trouble.

Fuzuli has said :

آءِ بیلیم نیلیم جانمده راحت قالمدی
کوزلرم نمناک و سینم چاک و کوزلم دردناک

'Oh! I know not what to do; in my soul no rest has remained, my eyes are *humid*, my breast is *broken*, and my heart is *full of trouble*.'

[208.] By adding این to a substantive: as, آتش 'fire;' آتشین 'belonging to fire.'

[209.] By adding اید or ید to a participle: as, پسند 'approving;' پسندیده 'approved, grateful.'

But these last forms are only used in poetry.

S Y N T A X.

[210.] When two nouns come together the first is put in the genitive case, and the latter takes the possessive affix *سي* or *ي*. [33.]

Ex. يحيى ننگ شهادتي بودر 'Of John *his* witness is this.'

دوزه دوز ايلنگ بریده ندا ايدنگ اوازي ايم رننگ يولني 'I am the voice of one crying in the desert, make straight the way of the Lord.'

First, we see ندا ايدنگ (which is a compound verb, consisting of ندا Arabic substantive, and ايدن, the declinable participle of the auxiliary verb ايتمك) treated as a substantive, and declined in the genitive case, before اوازي 'his voice.' Next, we see رننگ 'of the Lord,' the first noun in the genitive case, and يولني (for يوليني) 'his road,' with the post-position ني [35] (the ي being dropped in the oblique case); and this latter of the two substantives رننگ يولني, that is يولني, is in the accusative case after the verb دوز ايلنگ (short for دوزه ايلنگ) 'make straight.' [67, 69.]

[211.] Sometimes the Persian form is used, then a *kesra* (ِ), or *ي*, or (ء) is put between the nouns, and represents exactly the English ('s), but the order is inversed. *Ex.*

ارادتِ پادشاه the king's will.

حکومتِ سلطان the Sultan's orders.

پاي ثبات the foot of constancy; (*lit.*, 'constancy's foot.')

جاي اشتباه a place of doubt; (*lit.*, 'doubt's place.')

وفاي دوستلري the promises of friends; (*lit.*, 'friends' promises.')

مجموعهء اشيا the collection of things; (*lit.*, 'things' collection.')

بندهء سلطان the servants of the king; (*lit.*, 'the king's servants.')

[212.] When two names come together, with a word between them qualifying the first, no sign is used, it being understood that the first name is put in the genitive case :

یونا اوغلو شمعون of Jonas *the son*—Simon.

[213.] Two Arabic or Persian nouns (or one Arabic and one Persian) may stand together without any sign of the genitive :

دلال محب or تعنیف محب the airs of the beloved.

لب جوی the borders of the river.

پیر درویشان the chief of the dervishes.

[214.] Sometimes a noun of number has two genitives preceding it :

مملکتشک ادملرینک بری *one* of the men of the city.

Or a genitive and an ablative case together :

بو اولرک چوجقزلردن بری *lit.*, 'of these houses, from among their children *one*;' *i.e.*, one from among the children of these houses.

[215.] When a name occurs, the word نام 'by name' is added to it to prevent the possibility of its being mistaken :

نقودیمس نام Nicodemus (by) name.

برنادوت نام مارشال the marshal, by name Bernadotte.

هنوور شهریندن غوتینگن شهرینه عزیمت ایتدیلر
Hanover to the city of Gottingen they arrived.

رین نه‌رینی هرور ایدوب passing the river Rhine.

In these two last examples شهر 'city,' and نه‌ر 'river,' taking the place of نام 'name,' as more explanatory :

[216.] In forming a sentence the dative stands first :

بورایه کتابی گتور to this place bring the book.

بکا ایتمک ویر to me bread give.

[217.] So also if *ايچون* be used, the noun or pronoun which accompanies it, in whatever case it be, stands first in the sentence :

وير ادملر ايچون ايتمك give the men bread; (*lit.* 'for the men bread give.')

سنڭ ايچون بوشيلري گتوردم for (of) you these things I brought.

بو كتابلري ساتون ادم بڭا ايچون for myself these books I bought.

[218.] *ايچون*, *اوترو*, *ايله*, *اوزره*, *ايزه*, *ايسه*, *سز*, *گمي*, and some others, must be pronounced immediately after the word they follow, as if forming part of it, and a pause ensue :

مرقوم شهادت ايچون نوردن اوترو شاهدلك ايتمگه گلدی
came witness to make regarding the light for witness the aforesaid

A little attention to this will greatly facilitate the understanding of the Turkish construction, which otherwise might appear obscure.

Observe here that *شاهدلك ايتمگه* is one composite verb, in the 'dative infinitive,' which answers to our infinitive.

[219.] In the natural course of Turkish composition the adjective precedes the substantive, and remains unchangeable, as has been already observed [21] : as, *گوزل اوغلان*, *گوزل قز*, 'a pretty girl,' 'a pretty boy.' But in using foreign words the order is inverted : as, *مرد لطيف*, 'a gentleman;' and then the adjective agrees with the substantive in gender and number.

Ex. *عظام سلاطين* powerful kings.
احوال مزكورة things already mentioned.
امرات لطيفه an elegant woman.

[220.] Titles also follow the noun :

پاشاه حضرتلري His Excellency the Pacha.

Except when speaking of God, the Prophet, and saints.

حضرت حق تعالي God Almighty.

حضرت نبي عليه السلام His Highness the Prophet, on whom be peace!

حضرت قطب the Holy Saints.

[221.] When Turkish or Persian numbers are used, they precede the noun; if Arabic, they follow and agree with it in gender and number :

بر برير a place.

بش آدم five men.

هفت اقليم seven climates (the whole world).

اربعه اقسام the four divisions; (*lit.*, 'the divisions four') [Arabic].

[222.] When a noun is thus preceded by a number it remains in the singular :

يوز دوه a hundred camels (camel).

آت الشمس sixty horses (horse).

But if an Arabic number is used, the noun is put in the plural :

سبعه اقليم the seven climates.

[223.] The Turks avoid the use of the personal pronoun of the 3rd person singular by placing in its stead a word signifying 'the aforesaid' : as, *مشارايله*, *مرفوم*, *مذكور* etc. *Vide* 1st Reading lesson, verses 6 and 7 of St. John's Gospel.

[224.] The pronoun of the 3rd person plural is generally understood to be implied in the verb: as, *گدیلر* 'they came;' unless it is wanted to particularize that they themselves came, then it may be used :

انلر گدیلر or *کندیلر گدیلر* they came or they themselves came.

[225.] In writing or speaking elegantly they avoid the pronoun of the 1st person by using *دوستگنر* 'your friend,' or *دعاجي* 'he who prays for you,' meaning 'myself.'

[226.] And the pronoun of the 2nd person is expressed by *زات عالیلری* or *زات جنابلی* 'the person of your Excellency,' *i.e.* 'you.'

[227.] The possessive affix is used in a peculiar manner in Turkish, and it forms one of the difficulties of the language, unless it be clearly understood and defined.

Examples of the use of the Possessive Affix.

اولر بئزگ اوگنه اوتردق We sat before (in front of) your houses. اوگ (substantive) 'the front,' اوگني 'its front,' اوگنه 'to its front' (the ي being dropped as usual). [127.]

کندوگنگ حقتده نه ديرسن What sayest thou of thyself. کندو 'self,' کندوگنگ 'of thyself,' حقت 'truth,' حقتده 'thy truth,' حقتده 'in thy truth.'

پاپوچلر 'a shoe,' پاپوچ 'his shoes' latchet.' پاپوچلر ينگ تسمه سني 'shoes,' پاپوچلري 'his shoes,' پاپوچلر ينگ 'of his shoes.' تسمه 'the latchet,' تسمه سني or تسمه سيني 'its latchet,' in the accusative.

اسراييله ظاهر اولمه سي ايچون To be made manifest to Israel, (*lit.*, 'for his being made manifest.')

برقرار اولديغني کوردم I saw it abiding. (*lit.*, 'its being upon.')

اوزره 'upon whom,' (*lit.*, 'of whom, to his upon,') کيمگ اوزرينه taking the possessive affix 'his' or 'it' (ي) drops the (س) and being declined becomes اوزرينه in the dative case. [35, قدرتنه.]

اشته اللهنگ قوزوسي Behold the Lamb of God; (*lit.*, 'of God his lamb.')

قوزي on taking the possessive affix of the 3rd person سي changes the (ي) into (و) for the sake of euphony and becomes قوزوسي.

انگ 'of him' Of him his name. Here we have two pronouns انگ 'of him' [27] (used as a noun, and put in the genitive case before آدي), and ي the possessive pronoun of the 3rd person [33], and *not* the post-position, sign of the accusative case [128]. The learner is requested to mark this double use of pronouns, and to refer to [210.]

[228.] The affix *کي* seems to have a demonstrative power : as,
 اوستڻده کي فز the cap that is upon your (head).
 يانمده کي اسڪمله the chair that is near me.

[229.] It has also a power of particularization and appropriation :
 بنم کي ڪتاب my *own* book.
 ڪندونڻڻ کي لره گلدی he came to his *very own*.
 و ڪندونڻڻ کي لي لو or *very own*.

[230.] It is used also to specify any time particularly.
 بوگون دگل صباح کي گون Not to day (but) *the* day of to-morrow.
 دن کي کون هي گلدڻ Was it *the* day of yesterday that you came ?

[231.] The verb always agrees with the 1st and 2nd person of the singular and plural of the pronouns :

بن گدم I came. سن گلدڻ thou camest.
 بز گلدڻ we came. سز گلدڻز ye came.

(The personal pronouns are only used when precision is required.)

[232.] But when the subject of the verb is in the 3rd person, the verb may be put in the singular, although it refer to a plural number : as, گلدیلر 'our horses came' (singular), and not گلدی.

[233.] When addressing a person, you use the 2nd person plural although mentioning him in company with others : as,
 سن و باباڻگ و اوغلم گیتڻزمي Did *you* and your father and my son *go* ?

[234.] When you mention yourself, then the verb must stand in the 1st person plural: as, بن و سن و او و باباڻگ و اوغلم گیدهلم 'I and you and he, and your father and my son, *we will go*.'

[235.] The 3rd person present of the auxiliary verb ایم may be added to a verb or omitted. It is generally added when one wishes to express an action positively : as,

انجق اللهدن طوغمشلردر 'but (indeed) of God they *were* born.'

[236.] Otherwise in speaking it is generally left out :

کیفنگز ایومی *is* your health good.
پک آلر *it is* very good.

[237.] The verb is always placed at the end of the phrase, except in poetry, when it is permitted to be placed in the verse : as,

استانبولدن گلدی دونامه 'from Constantinople a fleet is come.'

[238.] ایسه, the 3rd person of the conditional of the verb ایم, is often used expletively, and means 'now, but, as to, with regard to : ' as, فلیس ایسه بیت صیدان ایدی 'Now, Philip was of Bethsaida.'

[239.] ایسه *is* (like ایچون and others) a disjunctive post-position [218]. It is generally, however, a sign of the subjunctive mood, and signifies 'if : ' as, اوتوروش ایسم ده 'if I had sat down.' We may as well observe, with regard to the ده, which here occurs after the verb, and is so often used in conversation, that it is purely expletive.

[240.] It (that is, ده) is, however, sometimes added to infinitives or verbal nouns, to give the form of a participle active. [*Vide* Redhouse, sect. 591, p. 160.]

گیتمه ده گلمه ده بیتمدگزمی have you not done going and coming.
اوقومتده در he is about (employed in) reading.

[241.] We have already stated that the infinitive mood is declined, and that the dative of this infinitive answers very frequently to our common infinitive.

Besides this form, the post-position ایله and له is often joined to the infinitive, giving it the force of a gerund : as یهودیلرک فصیح بیرامی و یهودیلرک فصیح بیرامی 'and the Jews' passover *being near* ; ' (*lit.*, 'on its being near.') اولمق changing the ق into غ, in consequence of its being followed by ایله, which is contracted into له.

[242.] When participles are declined, they stand in relation to verbs the same as nouns: *Ex.*

وشراب نقصان گلمکله 'and when they wanted wine;' (*lit.*, 'and the wine becoming short or wanting'); کلمک (being the Turkish auxiliary verb used with the Arabic word نقصان) is the infinitive to which له contracted from ايله is added. [241.]

بنم دیدوگم بودر 'this is he of whom I spoke;' (*lit.*, 'my having spoken, this is.')

صوردوغمش جواب ویر 'answer what I have asked;' (*lit.*, 'of my having asked, give answer.')

قورقانه باق 'look at that man who is afraid,' (قورقان, participle declined).

بنانگ گیتمسني تعجب ایلورم 'I am astonished at the going (swiftness) of (the man) mounted (on horseback).'

دیدوگمدن احتراز ايله 'be careful of what I have said;' (*lit.*, 'of (the) my having said, beware.')

[243.] We have said [139] that the conjunctions or disjunctives are often interlarded with or added to gerunds, and denote a pause in the sentence by dividing it. Let us give an example: سني انجیر - بن سگا. (I to thee [first the dative case, then the gerund] for my having said I saw thee under the fig tree, thou believest?')

[244.] We have already noted (pages 28 and 56) [139] that the gerunds represent a pause in the sentence, and serve to divide a phrase, only one direct or personal verb coming at the end. We will now give an instance of this, which will exemplify the style, and show where the difficulties of construction lie.

بناءً علي ذلك قره‌طاغلرگ مشكل يوللريني ترك و طونه دره‌سنه نزول
 ايدن متساوي صولري بر طرف ايدوب باؤيره القطورينگ مملكتنه
 آزگون ايچنده دخول ايتدوكمزده و تيرول جباللرينگ منخارجني دخي
 اجتناب برله دشمنمرك الروسندن چند قونق مسافه‌ده بولندوغمزده
 و بوجهت ايله دشمنگ عسكري انجق وقت ضايع ايتميهرك و
 فراره يوز گوستررك كلي انهزامدن كندويي تخليص ايدجگنه و بوجه
 اوزره ايجاد اولنان حرکات عظيمه مز باعث و بادي اولمشدر

The literal translation of which would be as follows :

مشكل يوللريني the difficult roads		قره‌طاغلرگ of the black mountains		بناءً علي ذلك Therefore
¹ نزول ايدن descending		و طونه دره‌سنه and the valley of the Danube		ترك leaving
باؤيره القطورينگ- to the country of the-		بر طرف ايدوب leaving on one side		متساوي ² صولري the parallel waters
- تيرول- of the-		و دخول ايتدوكمزده and our entering		آزگون ايچنده in a few days
				مملكتنه- -Elector of Bavaria

¹ ايدن. Observe that this participle [71] serves as an auxiliary to the two Arabic nouns ترك and نزول.

² متساوي is simply 'equal, even:' hence it has been used for 'parallel,' a word not existing in Turkish; but it would require a conjuror to divine that it meant 'parallel,' if met in a Turkish phrase unaccompanied by a translation.

برله		اجتناب ²		دخي		جبالالريڻڱ سنخارجني ¹
at the same time		avoiding		also		-passes of the Tyrol mountains
و		چند قونق مسافه ده بولند و غمزه		دشمنه زځگ الروسندن ³		
and		the finding ourselves some days' march		on the heads of our enemies		
بوجهت ايله		انجق		دشمنه زځگ عسکري		
time to lose not having		barely		the soldiers of the enemy		in this way
و فراره يوز گوسترک ⁴		کندويي تخليص ايد جکنه		کلي انهزامدن		
and to run away		to save himself (themselves)		by hard running		
و		حركات عظيمه مز ⁵		ايچاد اولنان		بووجه اوزره
our wonderful movements		which are invented		and in this way		and
						باعث و باد اولمشدر ⁶
						have been set forth.

'Therefore the difficult roads of the black mountains leaving, and the parallel waters that enter into the valley of the Danube leaving on one side, in a few days the country of the Elector of Bavaria (on) our entering,

¹ سنخارج 'a place of issue;' *ergo*, 'a pass.'

² Here the auxiliary participle ايدرک to the Arabic substantive اجتناب 'on one side,' is understood, and برله coming immediately after it (indeed forming almost one word with it—اجتنات برله), answers the purpose of the auxiliary. [133.]

³ الروس is the Arabic plural of رأس 'a head.' This word is used with the possessive affix, and the sign of the ablative case دن; but it is far-fetched, which is considered elegance of style.

⁴ *Lit.*, 'to flight a face to show,' 'by total flight.'

⁵ *Lit.*, 'our wonderful movements having been invented by us.'

⁶ باعث و باد اولمشدر. This phrase is of constant occurrence at the beginning and end of Persian and Turkish letters: باعث 'the cause;' باد abbreviation of باشد 'let it be.'

and the passes of the Tyrol mountains (our) avoiding, and at the same time on the heads of our enemies some days' march (by) finding ourselves, in this way the enemy's soldier barely time to lose having, and by hard running himself to save, in this manner (thus) our well-concerted extraordinary movements have been (are now) set forth.'

We now subjoin the French original, from which this Turkish version has been made, by a person evidently quite competent to the task, it being as correct a translation as the language will permit; and we would defy any scholar to *re-turn* it into as elegant French (or English) without having the original to guide him.*

'Ce grand et vaste mouvement nous a porté en peu de jours en Bavarie, nous a fait éviter les Montagnes Noires, la ligne de rivières parallèles qui se jettent dans la vallée du Danube, l'inconvénient attaché à un système d'opérations qui auraient toujours en flanc les débouchés du Tyrol et enfin nous a placé à plusieurs marches derrière l'ennemi qui n' a pas de temps à perdre pour éviter sa perte entière.'

* We do not mention this to discourage the student, but in order that he may be aware of the perfect impossibility of representing civilized idées in so barbarous a language, which is devoid of all terms, save those of primitive use for the common necessities of life.

APPENDIX.

COMPOUND TENSES OF A VERB.

[245.] The following are the compound tenses to which we have referred, as being formed with the present, past, and future participles, and the verb اولمق [76].

Let us take [I.] اوقور 'reading,' [II.] اوقوش 'having read,' and [III.] اوقوبه جق 'about to read.'

اوقور اولورم 'I read,' or 'I become one who reads.' (This tense bears also a future signification).

اوقور اوليورم 'I am reading,' or 'I become one who reads.'

اوقور اولوردم 'I was reading,' or 'I became one who reads.'

اوقور اوليوردم 'I was reading,' or 'I was becoming one who reads.'

اوقور اولدم 'I read,' or 'I became one who reads.'

اوقور اولدم ايدي 'I had read,' or 'I had become one who reads.'

اوقور اولمشم 'I have read,' or 'I became one who reads.' (This tense, according to Redhouse, has a doubtful signification.) 'I suppose, or fancy, I became one who reads.'

اوقور اولمشم ايدم 'I had read,' or 'become, etc. (with a dubitative sense also.)

اوقور اوله جغم 'I will read,' or 'become one who can read.'

اوقور اوله جغيدم 'I was about to read,' or 'become one who was in the act of reading.'

اوقور اولملوايم 'I must read,' or 'must become one who has the quality of reading.'

اوقور اولملو ايدم 'I must have read,' or 'become one who is in the act of reading.'

اوقور اوله ايم 'That I may read,' or 'become one who has the quality of reading.'

اوقور اوله ايدم 'That I might read,' or 'become one who is in the act of reading.'

اوقور اولورسم 'If I may read,' or 'become one who is in a state to read.'

اوقور اولسم 'If I should read,' or 'become one who is capable of reading.'

اوقور اولسه ايدم 'If I had read,' or 'become one who is competent to read.'

اوقور اول 'Do thou read, or 'become one who can read.'

اوقور اولمق 'To become one who can read.'

اوقور اولمغه 'To the becoming one who can read.' (Dative infinitive).

اوقور اولدن } 'Reading,' or 'becoming one who can read.'

اوقور اولور }

اوقور اولدق } 'Having read,' or 'become one who can read.'

اوقور اولمش }

اوقور اولملو } 'About to read,' or 'become one who can read.'

اوقور اوله جق }

اوقور اوله جق اولمق 'To become one who is about to be able to read.'

اوقور اولدقدن اول 'Before having become one who can read.'

اوقور اولدقدن سكره 'After having become one who can read.'

اوقور اولوب } 'Becoming a reader,' or 'one who can read.'

اوقور اوله }

اوقور اوله رق } 'Becoming a reader,' or 'one who can read.'

اوقور اولوركن }

- اوقور اولنجه 'Whilst becoming one who can read.'
- اوقور اولمغين 'The having become one who can read.'
- اوقور اوله لو 'Since becoming one who reads.'
- اوقور اولمه 'The action of becoming one who can read.'
- اوقور اولدق 'The action of having become one who can read.'
- اوقور اوله جق 'The action of being about to become one who can read.'

[246.]—II. اوقومش 'Having read.'

اوقومش اولورم 'I become one who has already read,' or 'become a reader.' Also *Aorist*.

اوقومش اوليورم 'I am becoming one who has already read,' or 'become a reader.'

اوقومش اولوردم 'I became one who has already read,' or 'become a reader.'

اوقومش اوليوردم 'I was becoming one who has already read,' or 'become a reader.'

اوقومش اولدم 'I became one who has already read,' or 'become a reader.'

اوقومش اولدم ايدي 'I had become one who has already read,' or 'become a reader.'

اوقومش اولمشم 'I have become one who has read,' or 'become a reader.'

اوقومش اولمشم ايدم 'I had become one who has read,' or 'become a reader.'

اوقومش اوله جغم 'I shall become one who has read,' or 'become a reader.'

اوقومش اوله جغيدم 'I was about to become one who has read,' or 'become a reader.'

اوقومش اولملوايم 'I must become one who has already read,' or 'become a reader.'

اوقومش اولملو ايدم 'I must have become one who has already read,'
or 'become a reader.'

اوقومش اوله ايم 'That I may become one who has already read,' or
'become a reader.'

اوقومش اوله ايدم 'That I might become one who has already read,'
or 'become a reader,' etc. etc.

[247.]—III. اوقويه جق 'About to read.'

اوقويه جق اولورم 'I become one who is about to read.' (This has a
future signification also.)

اوقويه جق اوليورم 'I am becoming one who is about to read.'

اوقويه جق اولوردم 'I become one who is about to read.'

اوقويه جق اوليوردم 'I was becoming one who is about to read.'

اوقويه جق اولدم 'I became one who is about to read.'

اوقويه جق اولدم ايدي 'I had become one who is about to read.'

اوقويه جق اولمشم 'I have become one who is about to read.'

اوقويه جق اولمشم ايدم 'I had become one who is about to read.'

اوقويه جق اوله جغم 'I shall become one who is about to read.'

All these tenses can be used when required; but, of course, regard
must be had to the dictates of euphony, which might, perhaps, forbid the
use of the 3rd person of this last tense, as it would be اوقويه جق اوله جق
but the rules of grammar would not prohibit its *form*.

INDECLINABLE GERUND.

[248.] There are three kinds of gerunds, which are formed with the
three participles—present, past, and future; and the gerund ايكن 'being'
of the defective verb ايم.

اوقور ايكن 'whilst reading.'

اوقومش ايكن 'whilst having read.'

اوقويه جق ايكن 'whilst about to read,' or 'to become a reader.'

[249.] Another kind of gerund, much in use, is formed with the infinitive, which drops the *ق* or *ك*, and takes *غ* or *گت*, with the addition of the preposition *له* or *ايله*: as, *اوقومسق* 'to read,' makes *اوقومغله* 'by reading,' 'by reason of reading,' or, as we should say, 'by dint of reading.' [132.]

[250.] The verbal noun, on taking the particle *جه*, forms an indeclinable gerund much in use: as, *اوقودق* 'the having read,' (verbal noun) makes *اوقودقجه* 'as long as, whilst having read.'

[251.] There is another gerund which is also indeclinable: it has a negative form but a positive signification. It is formed from the 3rd person, present tense, of the indicative of a negative verb, and the particle post-position *اول* or *دن صگره*: as, *اوقومسق* 'not to read,' *اوقومم* 'I do not read,' *اوقومزسنگ* 'thou dost not read,' *اوقومز* 'he does not read.' *اوقومز اول* 'before reading;' (*lit.*, 'before not having read,') *اوقومز دن صگره* 'after reading;' (*lit.*, 'after not having read.')

[252.] This gerund is often written and pronounced *اوقومدن*, in order to shorten it, or perhaps for the sake of euphony; and among the Tartars the *دن* is sometimes made *دين*, which it is well to recollect, as this form might puzzle the reader of old MSS.

DECLINABLE GERUNDS.

[253.] The verbal noun takes the post-position *ده*, and forms another gerund, which is declinable: as, *اوقودق* 'the having read,' (verbal noun) makes *اوقودقده* 'on having read,' *اوقود يغمده* 'on my having read,' *اوقود يغمگده* 'on thy having read,' etc. (the *ي* being introduced for the sake of euphony.)

[254.] Also a declinable gerund is formed by the verbal noun taking

صکړه دن or اول دن after it: as, اوځودقدنصکړه 'after having read,' اوځوديغځندنصکړه 'after thy having read,' etc. اوځودقدن اول 'before having read,' اوځوديغځدن اول 'before my having read,' اوځوديغځدن اول 'before thy having read,' etc., which we have denominated 'indeterminates.'

Let us now take the auxiliary verb اولمق in all the preceding forms—indeclinable and declinable,—and attach to it the present, past, or future participle of اوځومق, and we shall form some idea of the possible varieties of the changes of which a Turkish verb is susceptible.

INDECLINABLE.

AUXILIARY.

PRESENT PARTICIPLE.

PAST.

FUTURE.

[248]	اولور ايکن	whilst being	(1)
	اولمش ايکن	whilst having been	(2)
	اوله جق ايکن	whilst about to be	(3)
[249]	اولمغله	by or on being	(4)
[250]	اولدقجه	whilst having been	(5)
[251]	{ اولمزدن اول } { اولمزدن صکړه }	before being	(6)
		after being	

DECLINABLE.

			اقويه جق اوځومش اوځور
[253]	اولدقده	on having been	(7)
[254]	{ اولدقدن اول } { اولدقدنصکړه }	before having been	(8)
		after having been	
			(one who) reads.
			(one who) has read.
			(one who) is about to read.

And their declinable derivations:—

- اولديغمده my having been
 اولديغمدن اول before my having been (9)
 اولديغمدن صکړه after my having been (10)

Now, if we translate backwards, we shall arrive at the meaning of each.

		NUMBER	
With 1	{	<i>Present</i>	اوقور اولور ايکن whilst being a reader.
		<i>Past</i>	اوقومش اولور ايکن whilst being one who is or has been a reader.
		<i>Future</i>	اوقويه جق اولور ايکن whilst being one who is about to read.
,, 2	{	<i>Present</i>	اوقور الممش ايکن whilst having been a reader.
		<i>Past</i>	اوقومش اولمش ايکن whilst having been one who has been a reader.
		<i>Future</i>	اوقويه جق اولمش ايکن whilst having been one who is about to read.
,, 4	{	<i>Present</i>	اوقور اولمغله by being a reader.
		<i>Past</i>	اوقومش اولمغله by being one who has been a reader.
		<i>Future</i>	اوقويه جق اولمغله by being one who is about to read.
,, 10	<i>Present</i>	اولديغمدنصگره اوقويه جق after my having been one about to read.	

And so on in the same manner with the other participles, ringing the changes in an endless variety!

SUMMARY.

We propose to lay before the student a Table of Gerunds, whereby he may be enabled to make out any form of gerund he may meet with in his reading, and which will be either in this table, or derived from some one or other of these combinations.

GERUNDS OF A VERB IN گورمک.—ک 'TO SEE.'

گوروب	seeing <i>or</i> having seen.
گوردرک	whilst seeing (in an active sense).
* گورجک	} on seeing (whilst or when).
گورنجه	
گوره	seeing.
گورمگين	having seen.
گوردهلو	since seeing.
گورنكجه	having seen.

The three Participles.

گورر ايكن <i>or</i> گورركن	while seeing,
گورمش ايكن	whilst having seen.
گوردهك ايكن	whilst about seeing.

* The Turks take each gerund in succession as fast and as often as they can lug them in, right or wrong, no matter! This first form is scarcely ever used, whilst the second is in eternal use: with some people it is brought in at every dozen words, *بايدنجه, گورنجه, بقاءجه, گويدنجه, وارنجه*, etc.

The three Verbal Nouns.

- گورمدهد on seeing.
 گورمشدهد or گوردکدهد on having seen.
 گورهجدهد on being about to see.

Kinds of Ablative Infinitive.

- گورمکيله or گورمکله with seeing.
 گورمکدن or گورمکده in or by seeing.
 گورمزدن اول } or گورمدن { before seeing. } *Lit.*, before, or after not
 گورمزدن صکره } after seeing. } having seen.

From the Infinitive Gerund گورمکله 'on seeing,' is derived :

- گورمگم له on my seeing.
 گورمگت له on thy seeing.
 گورمگي له on his seeing. (?)
 گورمگمز له on our seeing.
 گورمگتزر له on your seeing.
 گورمکلرایله on their seeing.

From the Ablative Infinitive گورمکده 'on seeing,' is derived :

- گورمگم ده on my seeing.
 گورمگت ده on thy seeing.
 گورمگي ده on his seeing. (?)
 گورمگمز ده on our seeing.
 گورمگتزر ده on your seeing.
 گورمکلر ده on their seeing.

From the Participial Gerund گورمشدهد 'on having seen,' is derived :

- گورمشم ده on my having seen.
 گورمشست ده on thy having seen.

گورمش د	on his having seen.
گورمشك د	on our having seen.
گورمش سگزد	on your having seen.
گورمش لرد	on their having seen.

From the Participial Gerund گوردكد 'on having seen,' is derived :

گوردگم د	on my having seen.
گوردوگتد	on thy having seen.
گوردوگي د	on his having seen. (?)
گوردوگمزد	on our having seen.
گوردوگنزد	on your having seen.
گوردكلرد	on their having seen.

From the Future Gerund جگده گور 'on being about to see,' is derived :

گوره جگم د	on my being about to see.
گوره جگتد	on thy being about to see.
گوره جگيد	on his being about to see. (?)
گوره جگمزد	on our being about to see.
گوره جگنزد	on your being about to see.
گوره جكلرد	on their being about to see.

From the Gerund سگرد or اول گوردكدن 'before or after having seen,' is derived :

گوردگم دن اول or سگرد	before or after my having seen.
گوردوگتدن اول or سگرد	before or after thy having seen.
گوردوگي دن اول or سگرد	before or after his having seen.
گوردوگمزدن اول or سگرد	before or after our having seen.
گوردوگنزدن اول or سگرد	before or after your having seen.
گوردوكلردن اول or سگرد	before or after their having seen.

GERUNDS OF A VERB IN ق. — ألمق. 'TO TAKE.'

آلوب	taking.
آله رق	whilst taking (in an active sense).
* آليجق آلنجه	} on taking.
آله	
آلمغين	having taken.
آله لو	since taking or having taken.
آلد قجه	having taken.

The three Participles.

آلورايكن or آلوركن	whilst taking.
آلمش ايكن	whilst having taken.
آله جق ايكن	whilst about to take.

The three Verbal Nouns.

آلمده	on taking.
آلمشده or آلد قدده	on having taken.
آله جقدده	on being about to take.

Kinds of Ablative Infinitive.

آلغله	whilst taking.
آلمقدده or ألمقدن	in or by taking.
آلمزندن اول آلمزندن صكده	} or ألمدن { before taking. } Lit., before, or after, not } after taking. } having taken.

* *Vide* note *, page 84.

From the Infinitive Gerund آلمغله 'on taking,' is derived :

آلمغيله	on my taking.
آلمغئله	on thy taking.
آلمغيله	on his taking. (?)
آلمغيزله	on our taking.
آلمغئزله	on your taking.
آلمقرايله or آلمقزله	on their taking.

From the Ablative Infinitive آلمقدده 'on taking,' is derived :

آلمغمدده	on my taking.
آلمغئدده	on thy taking.
آلمغيدده	on his taking. (?)
آلمغميزده	on our taking.
آلمغئيزده	on your taking.
آلمقزده	on their taking.

From the Participial Gerund آلمشده 'on having taken,' is derived :

آلمشمده	on my having taken.
آلمشئده	on thy having taken.
آلمشده	on his having taken.
آلمشئده	on our having taken.
آلمشئزده	on your having taken.
آلمشزده	on their having taken.

From the Participial Gerund آلدقدده 'on having taken,' is derived :

آلدیغمدده	on my having taken.
آلدیغئدده	on thy having taken.
آلدیغيدده	on his having taken. (?)

آلديغمزده	on our having taken.
آلديغئزده	on your having taken.
آلدقلزده	on their having taken.

From the Future Gerund آلہ جق ده 'on being about to take,' is derived :

آلہ جغمده	on my being about to take <i>or</i> receive.*
آلہ جغئده	on thy being about to take <i>or</i> receive.
آلہ جغيدده	on his being about to take <i>or</i> receive.
آلہ جغيمزده	on our being about to take <i>or</i> receive.
آلہ جغيمئزده	on your being about to take <i>or</i> receive.
آلہ جقلزده	on their being about to take <i>or</i> receive.

From the Gerund صئره *or* آلدقدن اول 'before *or* after having taken,' is derived :

آلديغمدن اول صئره <i>or</i> صئره	before <i>or</i> after my having taken.
آلديغئدن اول صئره <i>or</i> صئره	before <i>or</i> after thy having taken.
آلديغي دن اول صئره <i>or</i> صئره	before <i>or</i> after his having taken.
آلديغميزدن اول صئره <i>or</i> صئره	before <i>or</i> after our having taken.
آلديغيمئزدن اول صئره <i>or</i> صئره	before <i>or</i> after your having taken.
آلدقلردن اول صئره <i>or</i> صئره	before <i>or</i> after their having taken.

* The future of آلتمق is used in the sense of 'having to receive' (a sum of money): as, بنم آلہ جغم وار بو قدر, 'I have to receive so much;'
سئنگ آلہ جغئ وار, 'thou hast to receive,' etc.; therefore the gerund of this form will imply the same thing.

COMPOSITION.

We will suppose that the learner has gone carefully through the present work, has endeavoured to retain all the rules laid down in it, and can decline and conjugate every noun and verb that he may meet; that he has, further, learned the first chapter of St. John by heart, and that, while covering with a piece of paper the interlinear translation under the text of the 'Tales,' he can read the whole or any part of them with ease. Still there is a great deal more for him to do before he can arrive at facility of composition. We will in this chapter give him some hints how best to attain his object.

When we learn a dead language, we are generally satisfied at being able merely to understand what has been written in it by classic authors: hence it is that many students learn Latin and Greek so very imperfectly that they very soon forget what little they acquired in their school-boy days. The plan we propose to our pupils is, to ingraft the language they have selected on their mind, so that it may become as familiar to them as their mother-tongue. This is by no means difficult, and if the following plan be pursued, we have no doubt that ninety-nine out of every hundred will, sooner or later, attain the object of their wishes.

In the first place, they should lay a good foundation by acquiring a great many words, and they cannot do better than gain a perfect knowledge of the two thousand different words which are supposed to be contained in St. John's Gospel. Such a number would alone suffice to enable them to speak. While reading carefully the Gospel—which they

should be able to do in the course of twenty-six days—they ought also to master the verbs and the simple declensions of nouns, etc., getting up the etymology of the Grammar at the same time; so that when they have read St. John's Gospel once through, they may find no difficulty in recognising the case and tense of every noun and verb. They should then go through the 'Tales,' and, while doing so, they might every day read again one chapter of St. John, and analyze it with the assistance of the Syntax, which we have made as comprehensive as we considered necessary, without being too prolix.

By the time they have finished reading the 'Tales,' it is presumed that they will have succeeded in familiarizing their minds to the peculiar construction of the language. They should now go through them again—copying out the text—and endeavour to translate it into literal English—more literal than the present translation—on separate pages, so as to be able, when they have done, to *re-translate* them into Turkish. In this interval—which will be the third month of their study—they must contrive to learn at least thirty dialogues such as the author has already published, and which they are supposed to have acquired in their primary introduction to the Turkish language.

If the learner have followed strictly the injunctions here laid down, he will find himself, at the end of his third month's study of this work, pretty well advanced in the language. During all this time, in his leisure hours, he should have endeavoured, first, to form Turkish phrases *in English words*: then, by degrees, he will be able to put them into Turkish; and he should never go to sleep without learning some line or two by heart, should repeat the same on awaking, and during the day spout it to himself, till it is perfectly familiar both to his mind and to his tongue.

Still he will find some difficulty:—when he endeavours to speak, the words will not come fast enough, and he would also require some one to speak to. Of course, if he were in Turkey, with the information

already acquired in the fourth month, he would soon obtain a facility of expressing himself; but we will suppose him to be still in England, and anxious to make further progress. Let him not despair, but recollect that he has, in three months, done more on this plan than the generality of students do in seven years with Latin or Greek, which are languages far less difficult than the Turkish, and on which so many elementary works and books to assist the learner have been written.

We repeat that it is indispensably necessary to our plan, that pupils should learn as much by heart as possible. Either *with* the use of their reasoning faculties *if they can*; or *without*—after the fashion of a parrot—*if they cannot*; still *learn by heart they must*. We believe that there is no one who, *having the wish*, can fail to learn by heart, either by the first or the second means; if by the first, of course, it is best, but by the latter *also* a great deal may be done. Let us see how. Most pupils find that they have got up the first line or two of St. John's Gospel much better than the first part of the chapter, and this latter better than the last part; that they can read the first chapter better than the second, and the second than the third—why is this? simply because they have gone through the latter less frequently. Let them have the patience to go over the last part as often as the first, and there is no reason why they should not learn it as well as the first line of the first chapter; it is for this facility that we contend. Let them not despair at the necessity of frequent repetition, but rather recollect that they are called upon to *concentrate* the practice of many years into that of four months. During the early years of their childhood they heard the words of their mother-tongue very often over and over again before they learned them; let them repeat these strange words mechanically and "*spiritually*" as often, and they also will become as familiar.

We will now suppose that they have reached the end of the fourth month of their study of this Grammar, that they have a store of full three thousand

words at their fingers' ends, or rather, at the tip of their tongue, with a competent recollection of the rules here laid down. While they will now certainly find themselves in a state to speak, with a little hesitation and occasional mistakes, they will still not be able to compose. For this we give them two more months, during which time they should read some selections of Turkish literature, such as the author proposes to publish with notes and grammatical references, bearing the number of the rule or tense in this grammar, which throw most light on the word, or subject marked. Such selections should be carefully translated, and retranslated, both ways.

We have now conducted the pupil through five months of his career, and brought him to the sixth, wherein we hope he will acquire sufficient knowledge to enable him to compose, and at which stage he will certainly possess more real acquaintance and familiarity with the language, both practically and grammatically, than is generally obtained on the old system in as many years.

We recommend this system to the serious attention of all teachers and students; convinced as we are that the acquirement of any language is a mechanical operation, which requires not so much an effort of memory as a simple desire to learn, and *much perseverance*. Of course, some with a good use of their mental faculties will learn faster than others; but *all* will reach the goal of their ambition, if they will only take care not to despair in the first few months of their studies.

Those who expect to learn a language by merely reading an hour or two a day, and then turn their attention to something else—either business or pleasure—should not undertake it, as they are sure to fail. But all who will set their minds upon it, will think of nothing else, and continually *repeat* to themselves what they are learning, must inevitably succeed; and when we think that, instead of wasting our time in the trifling insipidities of the daily course of an artificial state of life, we can in so

short a time, and at such little cost, acquire a new language every year, and that too so perfectly, that it will be as impossible to forget as our mother-tongue, it is astonishing, that, in the days of universal communication between men of all nations, there should not be among us a greater desire to acquire languages, that thus we may be enabled to learn what others may have to impart of their experience, *not* by means of a translation, but in an idiom which has become as agreeable and familiar as the one to which we were brought up. If society were only persuaded of the truth of what we now advance, and of the possibility, nay certainty, of success—languages would be more generally studied than they are: but the experience of common life has led them to doubt the possibility of such a result—they imagine that languages must be difficult, because thousands fail in acquiring Latin or Greek, and even French and Italian—while the fault is really in the *system* and not in the matter to be learned. A lad is kept for years to the study of *grammar* without having the matter or *words* wherewith to put the dry rules he learns into practice; and, of course, they do not make any impression on his mind: he is then dragged through ‘Virgil,’ and called upon to make out the sense of a phrase with no assistance but his dictionary; he thus loses another two or three years, during which time he has only read one book, while the same time would have sufficed him to have gone through two or three hundred books of *a similar* size had he had translations to carry him through as fast as he could read them. We ask—Would he not—on *our* system—have had one hundred times more experience in the phraseology of the language and in its construction, and learned more words by reading two *or* three hundred volumes, than by wading darkly through the *one*, the unexplained difficulties of which have almost sickened him with a language he might otherwise have been led to love and admire? Grammar is, indeed, useful, *nay indispensable, to the perfect acquirement of a language*—but the rules of grammar can

be of little or *no use* to one who has not a *capital* of words and phrases wherewith to exercise them.

When once the student is *master* of, say three thousand words, and has made the *construction* of a language and its *modes of expression* a part of his mental constitution (if we may be allowed to go so far for the force of our argument), it is easy to bring those rules into play which he may have been getting up daily; and he will find the use of the dictionary, which before was a mere impediment and trouble, by no means irksome to him.

Let us now see if we can lay down some rules or outlines of exercises, whereby the student may lead his own mind into the current of ideas requisite 'to flow through the meadow of his conceptions,' in order to express himself, not in his mother-tongue, but in his newly-acquired language.

He must first divest himself of all original and preconceived notions of construction, and assume the one he has been studying and engrafting on his mind. *He must try to think in the language of his adoption.* This he will not be able to do at the outset. He must not therefore attempt to translate the phrase mentally with English words; but must rather endeavour to employ the *tournure* of the language in which he is about to compose. Let us, for instance, suppose that he wishes to say—'Come to-morrow morning, when I have breakfasted.' Recollecting the necessity of putting the verb at the end, and the dative case first; bearing in mind that he should present to the attention of his hearer what is most important first, and adopting the system of reversing the English phrase, he would form the following representation of this idea, which he could easily—with his knowledge of words, declensions, and conjugations—put into Turkish,—'Thou to me to-morrow after my having eaten, early in the morning, near me come.'

سن بگا یارین یمک یدیگمدنصکڑه ارکن یانمده گل

san bá-ná yá-rin yé-mek yé-di-gim-dan-so-ÿ-ra er-ken ya-nim-da gel.

Would it not be more satisfactory—nay, would it not sound more poetic to have thus expressed himself, than to have said—

گل بگا یارین ارکن وقت که بن یمک یدم

gel bá-ná yá-rin er-ken wakl-kí ben yé-mek ye-dim!

Of course: because more in consonance with a style he has by this time learnt, not only to like, but to look upon as the most natural for the expression of his ideas in the Turkish language. Let us proceed with this dialogue:—‘I shall be most happy to do so, if not otherwise engaged.’ ‘Upon my head, if of me other my business there should not be, without fail I will come.’ This *construction* may appear strange to a novice, but we are addressing only those who have attained such a degree of proficiency as has accustomed them to see nothing extraordinary in the above, and who will be able immediately to turn it into such Turkish as will be found to run quite smooth. Let us see how it sounds—

باشم اوستنه اگر بنم بشقه ایشم اولمز ایسه مطلق کلم

ba-shim us-tü-nah é-ger be-nim bash-ka ishim ol-maz-issa mut-lak gé-le-rim.

Let the student take the Tales of the Khoja, put them into good fluent English, and then, shutting up the book, let him first write an English representation of the ideas in Turkish phraseology, and then let him put the same into Turkish, and compare it with the original. He will soon fall into our plan; and, if he have been diligent and attentive, we doubt not that, with a little practice, he will be able to compose correctly in the Turkish language at once, and will have acquired the great desideratum, that of having learned *to think in this language*.

P R O N U N C I A T I O N .

The author has endeavoured in the present work, as far as it was possible, to represent in italic characters the words of difficult pronunciation. He does not, however, flatter himself that he has perfectly succeeded. The Roman character is already the representative of so many different sounds in each of the European languages, that one can scarcely hope ever to bring the minds of all persons to appreciate any peculiar adaptation of the sounds of letters which may be selected to form a system for writing the Eastern languages. This is a *vexata quæstio* with Orientalists, and one which will never be brought to any final decision. Some adopt the plan of representing each Turkish letter by a corresponding one from the European alphabet, and thus render it impossible to pronounce it correctly; because, for instance, the letter *l* has four or more sounds, 'a, á, í, o, and ŷ,' and sometimes, moreover, it is mute. Others endeavour to represent each word as it is sounded; but the powers of the organ of hearing are certainly 'comparative' in each individual, and the conception each person has of the value of the Roman letter is certainly different, not only in different nations of Europe, but even in those professing to speak one and the same language, whose pronunciation, notwithstanding, more or less differs, as in the Scotch, Irish, etc. Indeed, among the inhabitants of the same city, a person with a good ear will discover an invariable variety of 'sentiment,' or 'appreciation of a letter,' in each individual he meets. The consequence of all this is, that each will spell differently when not tied down by some stringent rule which forbids his transgressing the laws of custom.

Thus, then, when many persons form each a different idea of the value of a letter it is impossible to get them all to agree in pronouncing the word presented to them in the same way. All that can be done

is to lay down a system as nearly correct as the ear of the composer can imagine, and require the learner to conform thereto. The author cannot hope to satisfy everybody. One will say, why did you not place *au* to represent the *alif* in *انی* *ani*,—another will maintain that it is better to write it with an *o*, *آنی* *oni*: both are wrong and both are right. They are wrong, because, in the first case, it is inconvenient to have double vowels; in the second, because the sound is nearer *o* than *au*. They are both right, because, in the first case, the *a* and *u* would represent the \backslash and the ($\acute{\circ}$); in the second case, because the letter *o* cannot represent an \backslash *alif*. Thus we may perceive it is a hopeless case to suit the Roman characters (with their present powers) to the conception of every one.

As a proof of the impossibility of getting any two persons to write alike the Turkish sounds of words with Roman characters, the author requested two of his pupils to note down from his dictation the following dialogues, which he had himself previously written, not upon the system he has followed in this work, but from his conception of the value of European letters as best adapted to the expression of Turkish words. The following is the result:—

ORTHOGRAPHY

OF THE AUTHOR.	OF FIRST PUPIL.	OF SECOND PUPIL.	THE TURKISH TEXT.
<i>bir iki tabak kiahaz divit ilah kalam guettur.</i>	<i>bir iki tabik kaghaz dayvit illah khalum goetur.</i>	<i>bir iki tabak karaz divit illa kalum getteur.</i>	برایکی طبق کاغذ دیویت ایله قلم گتور
<i>bir maktüb yazaim. büyür effendim.</i>	<i>bir myktub yazain. bu yür effendim.</i>	<i>bir maktu yazayim. bour effendim.</i>	برمکتوب یازایم بیور افندم
<i>ne bu ? murakkab yok.</i>	<i>naybu murakkab yokedir.</i>	<i>ney bou mourakab yokdir.</i>	نه بو مرکب یوق
<i>bana neh ? nichun bakmadin.</i>	<i>banané. nichun baukmadin.</i>	<i>banané. nichun bakmadin.</i>	بنگانه نیچون، بقمشدن
<i>ben katib deyilim.</i>	<i>ben kateb dayyellim.</i>	<i>ben kartib dayelim</i>	بن کاتب دگل ایم

ORTHOGRAPHY

OF THE AUTHOR.	OF FIRST PUPIL.	OF SECOND PUPIL.	THE TURKISH TEXT.
ishim deyil der. bosh lakirdi etmah.	isschim day yilder. boshe lakerdi etma.	ishim deyilder. bosh lakade etma- die.	ایشیم دگلدر بوش لاکردی ایتمه
khalt etmah. suss, bok-yéméh.	kault etma. säce boki yemma.	khalt etma. sus bokeyhma.	خلط ایتمه سوس بوق یمه
chiapük charshi- -yah güit.	choppuk chershuya göeth	shapuk chercheyir gyte.	چاپوک چرشیه گیت
murekkeb äll guel. bazar irak dir.	murakeb olgel. bazar erakdur.	mourakib ol guel. bazar irakdir.	مرکب ال گل بازار ایراکدر
haideh chok seui- -lama.	haiday chock su elerma.	hiday chock suil- lema.	هایده چوق سوايله مه
kirmizi mäm nigéh oldi.	khermazee moom nidji oldi.	kurmasemum nija- oegi.	قرمزی موم نیجه اولدی
büradah idi. shimdi guéurdum.	burada idi. shimdi gurdüm.	bourada idi. shimdi gourdum.	بوراده ایدی شمدی گوردوم
ishteh büldum. mäm yak.	ishti bül dum. moom yock	ishter buldum. mum yok.	اشته بولدوم موم یاق
yaktim. bügün aidah katch- dir.	yockt'm. bu gyun aida kotchder.	yoktim. boogun seyeda katchda.	یاقتیم بوگون آیده قاچدر
bana sorarsiniz ? neh belirim.	baná surarsiniz. né bilerim.	banasurarsiniz. nebilerim.	بنا سورارسینز نه بلریم
nichün san ishek- -misin ?	nichun san yshek- -misin.	nitchun san eyshk- -mesin.	نیچون سن اشکمیسین
bir shei bilmazsin ? bilmam.	bir shay bilmasin. belmam.	bir she bilmasin. bilmam.	برشی بلمزسن بلمم
guit bü maktüb postaya gueu-tur.	geet bu mektub postaya göetur.	guit bumetub post- aya geuteur.	گیت بومکتوب پوسته یه گوتر
chapük guel.	chappuk guel.	shapeuk geld.	چاپوک گل

In pronouncing the Turkish, care should be taken to give each letter its full value (a knowledge of the word, and some habit, will enable the speaker to supply the vowel-points); but each letter must be well pronounced, and each syllable in succession, without bearing upon one more than another. The English learner, in particular, should bear constantly in mind that there is *no accent in Turkish*. Of course the double letters, and particularly the *تد*,* will cause the weight of the preceding and following syllable to fall on them, and a kind of accent will be the result; but the learner must endeavour to divest himself of his English accentuation *as much as possible*: we say, as much as possible, because Englishmen—indeed, Britons in general—carry the peculiar clipping accents of their language with them wherever they go, and in what language soever they attempt to speak.

Although the orthography of the Turkish is not yet settled, the vowel-points are by no means left without the bounds of certain established rules consequent on the origin of the word,—but these rules have not been laid down; and to follow them up to their source, in the languages from which the words are borrowed, would involve the necessity of studying Arabic and Persian etymology. It would require a separate treatise, and much time, to enter into this subject, so as to lay down any rules that could be of material advantage to the learner. We consider that the best thing he can do is to learn by heart a great many pieces of poetry or prose, dialogues, etc., whereby he will accustom his ear to the word, and he will then be laying up a stock of observations far more useful to him than any rules, which can never be definite—because they cannot stand without exceptions. The only letters and vowel-points that appear to us to have been left occasionally to the choice of the speaker are *و* and *ي*, *damma* (◌◌) and *kesra* (◌◌◌):—for these

* *آتدرومق* *át-dir-mak*, ‘to cause to be thrown;’ *آتدرومك* *et-tir-mek*, ‘to cause to be done,’ etc.

we have given the only rule we could lay down (page 16), and the ear of the speaker must do the rest to obey the calls of euphony.

Thus, we see, ^وگترسون 'let him take,' is pronounced *gū-tür-sun*. Now, it may be written either with the و, or the () may take its place; but it is evident that the ي would be *mal-d-propos*, except at the end, when it may be used to soften the word after so many و's: as, گوتورسین for گوتورسینز 'take ye.'

Then, again, اگر اینانمزسکز may be written with a ي, or *kesra* (-); but it is evident that و here would be out of place, because a soft word cannot require to be made hard: on the contrary, it is still more softened by ایسه, and made into اگر اینانمز ایستد, the two س's being blended into one on the introduction of ایسه into the word. *Vide* note to Tale 44.

We further recommend the pupil to pay attention to the pronunciation of words as noted in the Vocabulary: he will find that و sometimes stands for *w* and sometimes for *v*. For this his observation will soon point out two rules: when و is followed by a vowel it is sounded like a *v*, otherwise it remains *w*; if it is a Turkish word it is generally a *v*, if an Arabic a *w*. But the exceptions to these rules are of frequent occurrence by reason of the exigencies of euphony, and the student had better learn each word as he sees it written in the Vocabulary. Again in regard to the vowel-points: some are *e* or *i*, just as the speaker pleases; but the rule (if there be a rule) would be that Arabic words would use the *e*, and Turkish words the *i*: as, صاحب *saheb*, Arabic. چرکین *chirkin* Turkish. But for this there is no better direction than the ear and (as we have already said) the study of the words as they are laid down in the Vocabulary, taking it for granted that the author has given the best sound to each word which his personal experience of twenty years amongst the Turks has enabled him to form.

قدوري اوقوتمانش-

-صاحبي اولمش¹

this was the advantage (arising) from his reading the-

a religious man

-حكمتي^[210] بو ايمش

-Koran (after the system of) Kadūri

رحمة واسعة²

رحمة الله عليه

abundant mercy

May God have mercy on him

or *h*: as, ^لحَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَاتُ رَسُولٌ مِّنَ اللَّهِ ^ل‘Until the clear evidence had come unto them, an apostle from God.’ Some would pronounce the third word here *ba-yi-náh*, others *ba-yi-na-tū*, without stopping, and run it into the next word, *ba-yi-na-tū-ra-sū-lun*, etc. *Vide* Koran, chap. xviii.

Again, lower down in the same chapter, we have ^لمُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءُ ‘exhibiting unto him the pure religion, and being orthodox,’ which the followers of one of the learned men would enunciate *hū-na-fá-’á*, and others *hū-na-fa-’an*, and so on throughout the Koran in many other little peculiarities, of which the above will serve as a sample. Mr. Bleek, of the British Museum, formerly one of the author’s pupils, translated a tale entitled ‘The Cadi and the Robber,’ which appeared last year in ‘Ainsworth’s New Monthly Magazine,’ in which the other six names of the leading men are given as follows:—^لنافع، ^لابن قشير، ^لابوعمر بن العلاء، ^لابوعمر الشافعي، ^لحمزة، ^لالكسائي.

¹ ^لكرامت صاحب ‘a man possessed of miraculous faculties.’ It is imagined that by dint of reading the Koran one may acquire super-human powers: such, for instance, as that of raising the dead. The second chapter of the Koran is considered so divine, that if it could only be read without the *smallest* error or mistake, it would not fail to effect this miracle.

² We see, on the whole, that Nasr-il-deen Khoja is a much more respectable person, in spite of his little oddities and eccentricities, than his European counterpart, the wretched ‘*Eulen Spiegel*.’

رجا ایتدکده [253] قدوری درسی اوقورز¹ دیرلرسه
 if they should say 'we will read lessons Kadürí' on their requesting
 اوقودر ایمش² آخر کتاب³ استرلر-
 if they should- the end of the Koran he would make them read
 ایسه- اوقوتماز ایمش بعضیلر دیرلر که
 that say some people he would not make them read it -ask (to read)
 قدوری⁴ اوقودرکن [248] کشف و کرامت-
 he became a knower of futurity, and- by reading in the Kadürí way

¹ اوقورز. The indicative mood, present tense, 1st person plural of اوقوموق, used for the future, as is very common.

² اوقودر ایمش casual of اوقوموق. Here we have the present participle (which, by the bye, if alone, would have been اوقودرر, but the second ر is omitted, vide note 2, page ۵۰); and the second perfect of the verb ایم, forming a compound tense. Vide [245].

³ The short chapters which are at the end of the Koran are usually first taught to children, as they serve to be introduced in the part of their prayers where they are required to recite a small portion of the book. It seems, therefore, that Nasr-il-deen Khoja was too proud to undertake the office of teaching that which the common mullas could impart to their pupils.

⁴ Kadürí is one of the seven various recognized ways of reading and interpreting the Koran. By altering the punctuation, differences of the *hiatus* have arisen in the reading of this book, which have been proposed by seven learned men, who have each had their followers, and the system of each has taken the name of its founder. Each of these different ways of enunciating the Koran is acknowledged to be orthodox by the other six followers of the learned mullas, but they all of course prefer their own. By *hiatus* is meant a certain pause caused by the *tanween* or the ّ, which latter may either be pronounced *t*

[۷۱] خواجہ برگون برکمسہ نشگ باغجہ سندہ [216] زردالو آغا جنہ
on an apricot-tree in the garden of some one one day The Khoja

چیمقار زردالو یرایکن [248] صاحبی گلور خواجہ
Khoja ' comes its proprietor whilst eating the apricots mounts

نیلرسین^۱ بوندہ دیدکدہ خواجہ ایدر بہی جانم
O my soul! ' says the Khoja having said ' there what are you doing

گورمز مسین [119] بلبل زردالو آغا جنده اوترم باغچوان
the gardener ' I sing in the apricot-tree I am a bulbul do you not see

ایدر اوت^۲ بقایم خواجہ ترنم ایتمگہ [74]
to trill (like a bird) the Khoja 'let me see (hear you) sing' says

باشلر حریف گولوب بویلہ ترنمی^۳ اولور خواجہ
the Khoja 'of song is this? what kind' laughing the man begins

ایدر عجمی بلبل^۴ بوقدر اوتر دیمش *
he said 'trills thus much the foreign bulbul' replies

[۷۲] روایت اولنور مرحوم خواجہ ہر علمدہ ماہر
excelling in every knowledge Khoja the late related It is

وہرفندہ کامل ایمش لکن طلبہ^۵ کندیدن درس
a lesson from him to the students but was perfect and in every science

¹ Vide note 7, page 27.

² اوت the imperative of اوتمک *üt-mek* 'to sing' (applied to birds).

³ ترنمی. The Arabic substantive ترنم 'song,' has the interrogative particle می added to it; *lit.*, 'such trilling can (it) be?'

⁴ عجمی بلبل *Ajami bulbul*. Here now we have عجمی used in its primary signification, 'strange,' 'foreign.'

⁵ طالب is the singular, طلب the plural, and طلبہ the Turkish dative plural, 'seekers-after-knowledge,' hence, students.

آل دیمش قاضي ایدر هاي يوق بنم دگل دیمش *
 he said 'it is not mine no Ho!' says the Cadi he said 'take
 [۷۰.] برگون خواجہ بي بر عجمي بربر^۱ تراش-
 as (he was)- an incompetent barber the Khoja One day
 -ایدرکن^[248] هر اوستره چالقدہ^[253] باشي
 his head that he struck at every (stroke of the) razor -shaving (him)
 کسوب هر کسديگي يره^۲ پنبه يا پشدير^۳
 (kept) attaching cotton place that he cut (at) every cutting
 ايمش خواجہ بربره بي آدم باشمگ-
 (on) to the half- you fellow Oh!' to the barber the Khoja he was
 -ياروسنه^[210] پنبه اکدگ بندہ [دها] ياروسنه^۴
 the (other) half I also you have sown cotton -of my head
 کتان اکيم ديمش *
 he said 'let me sow flax

¹ The Turks give the terms 'عAjāmi,' *Persian*, to any one who may be strange, hence, apparently to them, ignorant and awkward. This arises from giving way to first impressions. Strangers may seem curious to us, when, on better acquaintance, we find them rational beings like ourselves. This is particularly the case in this instance. The Persians are superior to the Turks in many respects; but as they are not much seen in Turkey, their demeanour and accoutrements look 'strange,' hence the word 'عAjāmi,' to which afterwards was added the signification of 'curious,' 'awkward,' 'ignorant,' 'stupid,'

² کسديگي past verbal noun of کسمگ with the possessive affix ي, 'at every place of its having been cut.'

³ يا پشدير ايش. Here, again, we see the force of this compound tense [245].

⁴ ياروسنه 'to its half' [35], the و and ي being interchangeable. It may also be written ياريسنه,

اول گون سیرانہ حقمش ایڈی اول ارایہ گلوب کورر
he sees coming at that place had gone out to promenade day that

کہ قاضی مست و مدہوش یاتور همان خواجہ
the Khoja at once lies and senseless drunk (the) Cadi that

فراجه سين [سني] آلوب گتمش خواجہ فراجه بي
the ferejeh the Khoja he went away taking his ferejeh

ارقاسنہ گیوب^۱ او طرفدن قاضی قاتلوب
rising the Cadi on the other side (hereupon) wearing on his back

بقار کہ فراجه یوق گلوب محضرلرہ اصمارلر^۲
he commands to (his) officers coming (is) not the ferejeh that sees

بنم فراجه مي بافتد کیمده بولورسنگز آلوب بٹا گتورگ^۳
bring to me taking you find it on whom see ye my ferejeh

انلرده خواجه ننگ ارقاسنده^[210] گوروب آلوب قاضی یه گتوررلر
they bring to the Cadi taking seeing upon the Khoja they also

قاضی ایدر خواجه قنده^۴ بولدگ شول فراجه بي
'ferejeh?' that hast thou found where Khoja' says the Cadi

خواجہ ایدر سیرانہ چقدم ایڈی برده^[123]
all of a sudden I had gone out to the promenade' replies the Khoja

گوردم بر سوخته مست اولوب یاتور اوستی اچق
uncovered (open) his back lies being drunk Softa a I saw

بنده فراجه بي آلام گیتدم اگر سنگ ایسه
it should be yours if (and) went (away) I took the ferejeh and I

¹ Here the gerund denoting a pause is particularly useful.

² Pronounced *is-mar-lar*, from *اسمرلق* 'to order.'

³ *Vide* note 2, page ۲۰. ⁴ Short for *قنغیده*. *Vide* [40].

گتوروب بونلرہ ایدر سز براز بونده
here a little while you he says to these (them) he leads them

طورگ^۱ بن گیردیم دیوب ایچری گتوروب
entering within (his house) saying that I may enter I wait

ایدر آقاری وار ایمدی شو حریفلری صاو قاری
the wife 'dismiss these men now go O wife' he says

چیقوب ایدر خواجہ گلمدی حریفلر ایدرلر
say the men 'is not come (home) the Khoja' says going out

بو نصل سوزدر خواجہ بزملہ برابر گلدی
'came together with us the Khoja what kind of word is this?'

قاری گلمدی سوخته لر گلدی دیوب
saying 'he is come' the Softas 'he is not come' the wife

وافر منازعہ ایدرلر مکر خواجہ یوقاریدن دگلرایمش^[245]
was listening from above the Khoja but they make much dispute

باشین^[125] پانکرادن چیقاروب بہی آدملر
fellows oh you' putting forth from the window his head

نہ سجادلہ ایدرسز [ایدرسنگز] بلکہ قبو ایکیدر برندن^[47]
from one of them are two the doors perhaps why do you (thus) dispute

چیقوب گتمش اولہ^[246] دیمش *
he said 'he may be gone going out

[۶۹] برگون سوری حصارگ بر بکری قاضیسی^[210]
Cadi a debauched (of the city) of Sür-Hissar One day

وارایمش برگون باغدہ مست اولوب یاتمش خواجہ دخی
also the Khoja he lay being drunk in the garden one day there was

¹ Vide note 2, page ۲۰.

² Imperative of صاومتق *sav-mak*.

دير فقير آدم ايدر اشاغي^۱ گل خواجه همان
upon this the Khoja come down replies the poor man he says

اشاغي اينوب نه استرسنگ ديدكده^[253] صدقه استرم ديمش
he said charity I want on saying 'what dost thou want' descends

خواجه ايدر گل يوقاري فقير يوقاري چقاچه^[250]
mounting up stairs the poor man come up stairs replies the Khoja

الله ويره^۲ دير بهي افندي اشاغيده^۳ نيچون
why while below Effendi 'O' he says 'may God give you'

سويلمدنگ ديدكده خواجه يا بن يوقاروده ايكن
while I was upstairs 'O' the Khoja having said 'you did not speak

من بني نيچون اشاغي چاغرسنگ ديمش *
he said 'didst call me down why to me thou

[۶۸] برگون خواجه بر بلوكت سوخته لره راست گلوب^۴ بونلره
to these met of Softas a troop Khoja One day

بيورش^۵ بزه گيده لم ديور اوڭ قپوسنه^[210]
to the door of the house (expletive) we will go to my house please come

¹ Pronounced *á-sha-gha*. Vide note page 16.

² الله ويره. Although much pestered by mendicants, the Turks do not send them away gruffly, but merely say 'Allah vé-rá,' and the pauper passes on, knowing that he would lose his time by further importunities.

³ This is not اشاغيدن, but short for اشاغي اولدقده, 'being below,' or *lit.*, 'having been below' [253]. Here we have a good example of the use of the expletive ده, which, in conjunction with a verbal noun, forms an expressive and useful gerund.

⁴ We see that راست گلمكت requires a dative case سوخته لره. Vide note 1, page ۱۲.

⁵ بيورش. Vide note *, page 56. 'Favour me with your presence.'

اؤدہ یاعمی وار پرجمی وار وگتور-
and anything brought- is there any rice is there any butter in the house

دیگتگ^۱ وارمی کہ چوربا استرسنگ دیدکده آفادین
O lady! ' having said ' you ask (for) soup that is there -by you

شو چوربا طاسی بگا ویر دیوب آلوب همان افندیلرگ یاننه^[210]
to the Effendis at once taking saying give me soup-bowl that

گلوب افندیلر عیب اولمسون اگر بزم اؤده یاغ
butter in our house if let it be no shame Effendis! ' coming

پرنج اولیدی^۲ بو طاس ایله سزه چوربا چقاره
I would- soup to you with this bowl there had been (and) rice

دیمش * جق ایدم^۳
he said -have brought out (to you)

[۶۷] برگون نصرالدین افندی اؤنده اوتوررکن^[248] قیوبی
(at) the door whilst in his house Effendi Nasr-il-deen One day

برادم دق ایدر خواجہ یوقارودن نه استرسنگ
' what dost thou want? ' from above the Khoja knocks a man

this form; but the Khoja is not particular when speaking to his wife, and blends the two tenses into one, forming an expressive but ungrammatical compound. This is not unfrequent, particularly among the illiterate Turcomans, who, speaking among themselves, may wish to give force to their expressions.

¹ گتوردیگتگ the past participle گتوردک in the possessive affix of the 2nd person *gû-tür-di-gin*, 'thy having brought,' the *ی* in *di* being introduced for the sake of euphony.

² اولیدی short for اوله ایدی; much in use. 2nd optative [78].

³ Or چیقاره جغیدم. Vide 2nd future [76] 'I was about to bring out (to you).'

يقاليم^[103] خواجہ سن دليمی اولدگ قرانلقده
 that I may light it the Khoja are you become mad in the darkness
 بن صاغ يانمي¹ نه بيله يم^[101] ديمش *
 I its being whole how should I know he said
 [۶۶] برگون خواجہ اوينه گلورايکي بر قاچ-
 One day the Khoja to his house coming some (seekers-
 -طالبله راست گلور² ايدر افنديلر بو گيجه
 -of knowledge) students he met he says Effendis! this evening
 بزه گيده ليم^[103] باباچورباسي^[35] بزده ايچه ليم^[69]
 let us go to us (my house) baba-soup at my house 'we will drink(eat)
 طالبلر پکٹ گوزل ديوب خواجہ ننگ اردينه^[210] دوشوب
 the students 'very well' having said after the Khoja falling (following)
 اوہ گلورلر³ بيورگ³ ديوب اوپه سنه⁴
 they come to the house saying 'Pray be seated' to his (upper) room
 چيقارر ايچري گيرر ايدر آقاري بر قاچ مسافرلر گتوردم
 he mounts enters within he says O wife! I have brought some guests
 بر طاس چوربا ويريه لم⁵ قاري آه افندي
 a bowl of soup that I may give (them) the wife O' Effendi

¹ 'how should I in the dark know what is whole *by me*'—only an excuse in order not to have the trouble of getting up for it. *يانمي* means 'in my possession,' as above.—*ياننده* does not mean 'by you' exactly, but 'in your keeping.'

² *راست* is a Persian adverb signifying 'straight,' hence *راست گلمک* 'to meet,' *راست گتورمک* 'to lead straight,' *i.e.*, 'to succeed.'

³ *Vide* note 2, page ۲۰.

⁴ Pronounced *o-dá-si-náh*.

⁵ This should properly be *ويردم* imperative 'let us give,' or *ويردم* 'that I may give,' 1st optative [67]. There is no tense that can give

[۶۴] برگون خواجہ آبدست آلورکن^[248] صو یتشمز
 does not suffice the water making ablution Khoja One day
 نمازہ باشلدیغی وقت^۱ قازگہ برایاق اوزرہ طورر دیرلر
 they say he stands on one leg like a goose when (he) began to pray
 کہ خواجہ افندی نیلرسین [نه ایلرسنکر] خواجہ بو
 this ' the Khoja 'what are you doing' Effendi Khoja that
 ایغامش آبدستی^[210] یوقدر دیمش*
 he said 'has not (had) its purification leg of mine

[۶۵] برگون خواجہ یہ بر آدم گلوب مسافراولور
 becomes (his) guest coming a man to the Khoja One day
 گیجہ بونلر یاتارلر بروقتدنسکرہ موم
 the light after a little while lie down (to sleep) these (two) (by) night
 سوینور^۲ مسافر ایدر خواجہ افندی موم
 the light Effendi Khoja says the guest is extinguished
 سوندی^۲ صاغ یاننده موم واردر گتور
 bring (if) you have any whole candle has been extinguished

name of Ayüb, 'Jacob,' into 'ip,' a word of one syllable, meaning 'a cord to hang him by.' This was intended to censure the clipping of words so common among the Tartar as well as in the Hindo-Germanic races, and to which we have already adverted; as Dr. Johnson is reported to have reprobated the pronunciation of the word 'wind,' as now commonly pronounced, by saying, 'I have a mind to find why you call it wind.'

^۱ باشلمق 'to begin.' the past participle taking the possessive affix becomes باشلدیغی 'his having begun,' changing the ق to غ, on coming in contact with a liquid letter.

^۲ سوینمک sü-yun-mek has an active form and a passive signification. سویندی or سوندی sündi or sü-yindi, '(the light) is gone out,' as we should say.

ندر [نہ در] بزم حماد درسه گچ قالوب
 remaining (coming) late to lesson Hamad our' what is it

یتشہ یم دیو سگرتدیگندن^۱ ترلمش
 he perspired (and) by his running (*expletive*) that I may reach (in time)

اوزریمہ طاملدی دیمش *
 he said 'dropped (some drops) upon me

[۶۳] برگون خواجہ منبرہ چیقوب مسلمانلر سزه
 to you Mosolmen mounting to the pulpit Khoja One day

بر نصیحتم وارد اگر اوغلکز اولور ایسه زنہار
 beware you should have children if there is an advice from me

اسمنی^۲ ایوب قومایتد^۳ ایتمشلر ای خواجہ
 Khoja O they said do not name (put) Ayüb their name

نیچون زیرا خلق استعمال ایدرک^۴ ایپ
 Ip (a cord) making use (of the name) the people because' Why?

اولور دیمش *
 he said 'it would become

^۱ سگرتدک [71], declined with the post-position *ی* of the 3rd person. 'سگرتدگی' 'his having run,' in the ablative case; 'سگرتدگندن' 'by his having run;'; and the *ی* in 'سگرتدیگندن' is introduced to facilitate the pronunciation of this jaw-breaking word, *sy-gret-di-gin-dan*.

^۲ In the accusative singular, instead of accusative plural—اسملرینی—because he is speaking collectively.

^۳ *Vide* note 2, page ۲۰.

^۴ استعمال ایدرک. Note what we have already said, that this gerund implies action, as well as 'whilst'—*is-te-mal i-déç-rek*, 'whilst proceeding on or continuing.' In their use of the name, as they are speaking, they would clip the first letter of the second syllable, and convert the child's

دیر هرکس گولوشوب آتترین^[128] آیررلر¹ خواجہ
 the Khoja they separate their horses laughing everyone he replies
 گوروب آتني بولوب همان^[123] بیلور که کندینگ آتیدر
 it is his own horse that knows then finding his horse seeing
 تیزالدن² صاغ ایاغین^[128] اوزیگی یه بصوب آته
 on the horse placing to the stirrup his right foot quickly
 بنوب یوزی آتگ صغریسنه^[210] گلور ایدرلر ای
 Oh ' they say comes to the horse's croup his face mounting
 خواجہ نیچون آته ترس بمرسنگ خواجہ بن
 I' the Khoja ' you mount backwards the horse why Khoja
 ترس دگلم بلکه آت صولاقدر دیمش *
 he said is left handed the horse but wrong am not
 [۶۲] خواجہ نگ تلامیذندن^[210] بری حبشی ایمش
 was an Abyssinian one from his disciples of the Khoja
 واسمنه حماد دیرلر مش [ایمش]³ برگون خواجہ نگ اوزرینه^[210]
 upon the Khoja one day they called (him) Hamad and his name
 مرگت دوکیلوب⁴ سؤال ایدرلر که خواجہ افندی بو
 this Effendi Khoja that they asked (him) being thrown ink

¹ Pronounced *á-í-rir-ler*, from *آیرلمک* *á-ril-mek* 'to separate' or 'divide.'

² *تیزالدن* *lit.*, 'quickly from hand.' This latter word is not down in the list of expletives, as it is a word that, by itself, *has meaning*; but it is here used quite expletively.

³ It may be well to observe the effect that *ایمش* has, when combined with the present participle: *دیر ایمش* 'he used to say,' or 'was in the habit of saying;' *گلور ایمش* 'he used to come,' *گورر ایمش* 'he used to see,' etc. *Vide* [245].

⁴ Pronounced *mü-rak-kab dú-ki-lüp*.

[16] چيقار گيدر برازدن بوندر خواجه بي
 the Khoja these (people) a little later goes out (and) goes away

ارار [232] بوله مزلر سالغين ايدوب ارانجه واروب
 coming after him dispersing about they cannot find seek

بولورلر هاي خواجه گل نرديه گيدرنگ ديرلر
 they say 'are you going where come Khoja Oh!' they find him

[123] حواجه بوگون دوگون آشي کيم يدي ايسه
 has eaten whoever the food of the marriage to-day the Khoja

گرکدر^۱ که اول گيرسون ديمش *
 he said 'should enter he that it is right

[۶۱] برگون خواجه سفره گيدرکن [248] بر کاربان
 with a- going to travel the Khoja One day

-[کاروان] ايله بريره قونوب آتلايني [35] بغليهب صباح-
 it becoming- tying up his horses put up (at) in a place -caravan

-اولدقده [253] حواجه اتلرگ ايچنده [210, 35] آتني [36] بوله مز
 cannot find his horse from among the horses the Khoja -morning

و بلمز قنعي سيدر همان اينه [35]
 in his hand (expletive) all at once which of them it is and knows not

اوق ياي آلوب ادملر آتملي^۲ غايت ايتدم^۳
 'I am determined' 'do not fire' the men taking the bow (and) arrow

¹ 'Why should I, who have not partaken of the feast, sit with you; let him who has eaten of it enter into the house.' *Gé-rek-der*, 'it is necessary,' an impersonal verb. *Vide* Vocabulary.

² *آتملي* or *آتمه* *át-mah*. Note the unestablished orthography here.

³ Verb compounded of the Arabic substantive 'extremity,' and the auxiliary *ايتمک*. Here it is perverted to the use they require, and signifies 'I am desperate, and determined to kill some of these horses, so let each take his own away.'

خواجہ	بو	طوشانگ	صویند	صویی	در	دیمش *
the Khoja	this	the hare's	water's	water	'is	he replied
[۵۹]	برگون	خواجہ	چفت سورر کن	[245]	برقا پلومبغہ	بولوب
One day	Khoja		while ploughing		a tortoise	finding
طوتوب	بوغازینہ	[35]	برایپ	طاقوب	بیلنہ ^۱	
seizing (it)	to its neck		tying	a string	to his girdle (middle)	
آصاقور ^۲	قاپلومبغہ	ایسہ	باغرر چاغرر	خواجہ	چاغرمرہ	
he suspends	the tortoise	but	calling out	the Khoja	do not call'	
سندہ	چفت سورمک	اوگر نورسند ^۳	دیمش *			
you stupid	to plough	'you (will) learn	he said			
[۶۰]	برگون	خواجہ	اولنہ جق اولور ^۴	خلقی		
One day	the Khoja		had agreed (nolens volens)	the people		
دعوت ایدر ^۵	قومشولر	گلوب	یمگہ [74]	باشلر [لر]	[232]	خواجہ یہ
to feast	his neighbours	coming	to eat	they begin	to the Khoja	
گل	سندہ	یہ ^۶	دیمزلر	خواجہ	طار یلوب	
'eat	you also	come'	they do not say	the Khoja	getting angry	

¹ Pronounced *bei-li-nah*. Vide [35].

² The composite verb is *آصاقومق ásá-ko-mak*, 'to place hanging,' i.e., 'to suspend.'

³ Pronounced *ú-ra-nür-sin*, from *اگر نمک ú-ran-mek*, the *گ* being softened down as much as possible.

⁴ *اولنہ جق اولور* 'Nolens-volens,' 'willy-nilly,' *lit.*, 'it will be, it is,' which is sometimes better expressed *اولور اولمز* 'it will be, it cannot be,' *whether he liked it or not*, as we should say.

⁵ He invites the people to a feast unwillingly, and at their repeated request. The verb *ایدر*, in its positive form, shows the conclusion of the sentence.

⁶ The 2nd person imperative of *یمک* 'to eat.'

دیدکده اول آدم طوشان گتورن¹ کمسه یم دیر
 he replies 'person I am the hare-bringer' man that saying

خواجه ینه بونی قبول ایدر بر قاچ گوندننگره براز آدم لیر
 some men after a few days receives him again the Khoja

گلوب مسافراولمق استرلر خواجه بونلره^[31]
 to them (these fellows) the Khoja they ask (want) to be guests coming

کیملر سنگز دیدکده بونلر طوشان گتوره ننگ² قوموشولری-
 neighbours- bringer's the hare' they having said 'who are you?'

یز-^[87] دیرلر بر قاچ گوندننگره ینه بر طاقم حریف^[213, 222] دخی
 also a set of men again a few days after they said '-we are

گلوب انلره ده [دها] خواجه کیملر سنگز دیدکده
 having said 'who are you?' the Khoja to them also coming

طوشان گتوره ننگ قوموشوسنگ قوموشولری^[214] یز دیرلر
 they reply we are neighbours neighbours' bringer's the hare'

خوش گلدینگز دیوب بونلرگ اوکلرینه^[210] بر طاس ساد صو
 of clear water a bowl before them saying 'you are welcome'

گتورر بونی گوردکده بو نه در دیدکلرنده
 on their saying 'what is it? this' seeing these he places (brings)

¹ The participle گتورن *gú-tü-ran* of the verb گتورمک *ge-tür-mek* used substantively. *Lit.*, 'the hare-bringing person I am.'

² گتوره ننگ. The participle is گتورن *gú-tü-ran*, the genitive would then be گتورننگ; but as the *fatha* (´) over the *r* is lost in consequence of the *n* being disjoined from it and attached to the post-position sign of the genitive case ننگ, the hiatus would be broken without a vowel, the *s* therefore is introduced in the pronunciation, and thence finds its way into the orthography, گتوره ننگ *gú-tü-rá-nin* for گتورننگ *gú-tü-rä-nin*. No rules can be given for unestablished orthography, and the student must trust to his ear.

خواجه گلوب بن چیتارم^۱ دیدکده چیتامز سین
'you cannot mount' having said 'will mount I' coming the Khoja

دیرلر خواجه همان اتکلرین^[128] بلنه^۲ صوتوب
thrusting into his girdle his skirts at once the Khoja they reply

پابوجلرین^[128] قوینونه قور خواجه افندی اغاجده
in the tree Effendi Khoja' he puts in his pocket his shoes

پابوجي نیلرسین دیدکلرنده خواجه
the Khoja on their saying 'what will you do (with them) the shoes

بلکه اندان اوقه یول دوشرسه^[68] حاصر یانمده پابوج
the shoes with me near may turn up a road further up perhaps

بولنسون^۳ دیمش *
he said let them be found

[۵۸] برگون کویدن بر حریف گلوب خواجه یه
to the Khoja coming man a from the village One day

بر طوشان کتورر خواجه ده [دخي] حریفه عزت واکرام ایدوب^۴
entertaining him to the man the Khoja brings hare a

چوربا یدیرر بر هفته دنسکرة ینه گلور اما
but he comes again after a week feeds (him with) soup

خواجه اونتمش انگ مسافر اولدوغینی سن کیمسن
'who are you?' his having been a guest of his had forgotten the Khoja

چیتقمق *chik-mak*, 'to mount,' 'ascend,' etc. *Vide* [60], and observe the unestablished orthography here of the | for the s.

¹ Aorist.

² Pronounced *bé-lin-ah*.

³ بولنسون, the passive form of بولمق. *Vide* [60, 80].

⁴ عزت واکرام 'treated him with esteem and regard,' that is, 'politely and hospitably.'

[۵۶] برگون خواجه برقاچ ادملرایله بالق آوینه گیدرلر^۱
to fish they go with some men the Khoja One day

دگزه آغ اتارلر خواجه ده [دخي] کندیني
himself the Khoja (also) they cast the net in the sea

آغ ایچنه^۲ اتار ایدرلر خواجه افندی نیدلش
'what have you done? Effendi Khoja' they say he throws in the net

[نه ایلدش] خواجه بن کندیمی^[30] بالق صاندم دیمش *
he said 'thought a fish myself I' Khoja

[۵۷] برگون محله اوשאقلری^۳ بربرلرینه گلش
come' to each other the lads of the neighbourhood One day

خواجه یی اغاجه چیقارالم^[80] صگره پابوجلرني^[35]
his shoes then let us make to mount to the tree the Khoja

چاللم^[80] دیوب چوجقلر براغاجد دینه^[210] گلوب
coming under a tree the children saying (which) 'we will steal

بو اغاجه کمه چیقامز^۴ دیوب طوررکن
(and) standing saying 'cannot mount any one to this tree'

^۱ آو is 'sport,' بالق او 'fish-catching'—instead of following rule [210]—the first word used adjectively to the second, which here takes the possessive affix ي, and is in the dative case to agree with the verb گیتمک 'to go.' Vide note 1, page ۱۲.

^۲ اغ ایچنه. Here, again, we have another kind of exception to rule [210]. It might have been اغش ایچنده, but as the verb آتمق requires the dative case, it is easier to make one word of it, and say اغ ایچنه *agh-i-chi-nah*.

^۳ محله 'a place,' is Arabic, and therefore not subject to the Turkish rule. Vide [213].

^۴ چیقامز, from چیقهمق *chi-ka-ma-mak*, the 'impossible' form of

قاہوب کتمش^[99] قاریسی چاغروب بہی خواجہ
Khoja Oh! ' calling out his wife he carries it off snatching

دید- ینش¹ قوزخون صابونی آلدی
on her- ' has taken (off) the soap the kuzghun overtake (assist me)

کدہ- خواجہ ایدر آقاری ہیچ طنمہ آنگ اوستی^[210]
his upon him never mind Oh, wife!' replies the Khoja -saying which

بزدن کیرلیدر قووارسون² بیقاسمین *
' let him wash (therewith) let him alone is dirty than us

[۵۵] مگر خواجہ نگ باشی^[210] گل ایمش بربرہ وارر
he goes to the barber was bald head the Khoja's But

طراش اولور^[76] چیقارر بر اچہ ویرر گلجک حفته
the next week he gives penny one takes out (of his purse) gets shaved

ینہ گیدر ینہ طراش ایدر لر^[64, 65] آیینہ یی اوکونہ
before him the mirror they shave him again he goes again

قورلر³ خواجہ بنم باشم⁴ یاریسی^[210] گل در ایکی طراش
shavings two is bald its half head my' the Khoja they place

بر اچہ یہ اولمزوی^[108] دیمش *
he said ' will it not do? (for) one penny

¹ یتشمک is 'to reach,' hence 'to overtake.'

² A word much in use, composed of the 2nd person imp. of قومق 'to leave' (to put down, to place), and 3rd person imp. of وارمق 'to go,' 'do thou let him go.'

³ The mirror is presented to him in order that, after taking one satisfactory look at his beard, etc., he should place on it the barber's pay for shaving him.

⁴ Here the pronoun is in the genitive case: if the pronoun were omitted, the noun would be inflected: باشمگ یاریسی *ba-shi-min yá-ri-sí*.

عورتی کليدلر^۲ قيوب^۱ صندوق ايچنه بلطه يي بالقوب
his wife he locks up placing into the box the axe rising

خواجه صاقليورسين^۳ کي مدن^[۱۶] بلطه يي ايدر خواجه ده
the Khoja 'do you hide? from whom the axe' says to him

کدي ايدر عورت صاقلرم کديدن ايدر
the cat' remarks the wife 'I hide from the cat' replies

ايدر خواجه بلطه يي نيلر [نه ايلر]
'a cat that- replies the Khoja 'what will it do (with) the axe?'

قراق اقبه لک بلطه يي - اقبه لک جگره طمع ايدن کدي^۴
will it not take an axe (worth)- -covets two pennyworth of liver

-المزه يي *
'-forty pence

چماشور ييتامغه^۵ عورتی ايله خواجه برگون [۵۴]
to wash linen his wife with the Khoja One day

ميدانه چماشورلي گيدرلر برگول باشنه
on the ground the washing they go at the head of a spring

دوکوب صابوني قيوب چماشوره مباشرت ايدده جگي -
when they were going- to wash placing the soap having thrown

وقت^[۷۳] همان برقره قوزخون گلوب صابوني
the soap coming a black bird of prey all of a sudden -to begin

¹ Pronounced *ko-yüp*, from قويمق.

² From کليدلر مکت, pronounced *ki-lit-le-mek*, the د being softened into ت.

³ Vide note 7, page 27.

⁴ Lit., 'two-penny's (worth of) liver-coveting cat.' Vide note 1, page ۳, and for لک, vide [197].

⁵ چماشور ييتامغه. The first word is generally pronounced *cha-ma-shir*; the latter word is the dative infinitive of ييتامق *yi-ka-mak*, 'to wash.'

عقلي باشنده دکل بر زمانه ننگره خواجہ گورر
 sees the Khoja after some time (are) not in his head his senses

کہ قریسی^[33] یاننده اغلر خواجہ آقاری
 O wife! the Khoja weeps near him his wife that

اغلمه چوق زحمت چکدم¹ اما هله شمدي
 now at least (expletive) but I have suffered much weep not

ارزومى آدم ديمش *
 he said I have (had) taken my longing desire

[۵۳] خواجہ افندی هر نه زمان اوینه
 to his house how often soever (whenever) Effendi The Khoja

جگر² گتورسه^[102] قاریسی اویناشنه ویرمیش خواجہ
 the Khoja used to give to her friend his wife he would take a liver

اخشام وقتي گلدکده اوکنه^[35] خمیر مانحه سی
 pastry before him on coming (home) in the evening

قورمیش^[245] برگون سوال ایدرکه آقاری بن هرگون
 every day I wife' he enquires one day she used to place

برر جگر^[49] کتوریرم بونلر نردیه گیده یور قاری
 the wife 'do they go? where these (livers) I bring one liver

جواب ویررکه انلری بتون کدی³ قپاریر⁴ خواجہ همان
 on this the Khoja 'snatches the cat all them' replies that

¹ چکدم is 'to draw,' but it is used with زحمت to signify 'to suffer.'

² گیدیه in the singular. Vide [232].

³ Pronounced *ké-dî*.

⁴ From قاپمق, vulgarly قاپرمق *ka-par-mak*.

بنم ارقامہ دوشرسنگز اگر اوگمجه^[123] کیدرسنگز ارقاگز
 behind me if you will fall (come) before me you go your back
 بنم اوگمه دوشر ایمدی بویلجه¹ بنمک اولی² در
 to my front now falls in this way to mount 'is better
 دیمش *
 he said

[۵۲] نصرالدین افندیٹگ بر قوجه اوکوزی وار ایمش که
 Of Nasr-il-deen Effendi an old ox that 'there was

بوینوزلری [بویندزلری] غایت ایله بیوگ حتی ایکی-
 its horns exceedingly large between- so much so (that) -

-بوینوزی بیننده اوترمق ممکن ایمش هر زمان هرگله دن
 -the two horns to sit it was possible always from the flock

گلدکده بونگ بوینوزی اراسنه اوترسم دیو
 on its coming of this 'between its horns if I could sit (expletive)

تخمین ایدر ایمش^[245] برگون اوکوز اوگ اوگنه^[210] گلوب
 he kept thinking one day the ox coming before the house

یاتور خواجه ده [دخی] فرصت بولدم دیوب
 the Khoja lies down then saying 'I have found an opportunity'

گلوب اوکوزگ ایک بوینوزلرینگ اراسنه بنوب اوتوردده^[253]
 coming between the two horns of the ox (and) sitting down mounting

همان اوکوز ایاغ اوزرینه قالقوب خواجه بی یره
 the ox at once upon his legs the Khoja rising to the ground

آتار خواجه نگ عقلی باشنده^[35] گیدوب نیجه زمان
 throws of the Khoja the senses from his head going for some time

یاتور قاریسی گلور گورر که خواجه یاتور
 he lies his wife comes that sees the Khoja lies (or lying)

¹ Pronounced *bú-i-lä-ja*. Vide [123].

² Pronounced *á-ä-la*.

کہ باغچہ دہ بر آدم اللہین گرمش طورر قاریسنہ^[35]
to his wife stands extended his hands a man in the garden that

ایدر اقاری شو بنم اوق - ایله - یایمی ال گل
'take and bring my bow-with-arrow my that wife!' he says

قاریدہ گتوروب ویرر بریدن¹ خواجہ اوقی
the arrow the Khoja at once gives it bringing the woman also

آتوب قفتانی دلوب اوتہ یانندہ چیتاردی بعدہ
then passed (on) on the other side piercing his gown shooting

قیوی محکم قپایوب گلوب یاتدی چون
when (and) lay down he came fastening carefully the door

صبح اولدی واروب گوردیکہ اوردیغی
what he had struck he saw that going it became morning

کندینگ قفتانی ایمش اوتوروب فریاد ایدہرکٹ یارتی شکر اگر
if thanks Lord' crying out sitting down was his own gown

بن ایچندہ اولیدم چوقدن اولو ایدم دیمش*
he said 'I would have been dead long ere this had been in it I

[۵۱] برگون خواجہ درسه کیدر ایکن منلاری²
the Mullas going to give lesson the Khoja One day

(مولا) ارقاسندہ خواجہ مرکبہ ترسنہ بنوب
mounting wrong ways to the donkey the Khoja after him (were)

کیدر منلار ایدرلر ای خواجہ نیچون بویلہ ترس
backwards thus why Khoja Oh!' say the Mullas was going

بنرسنگز خواجہ اگر طوغری بنرسم سبیز
you I should mount straight If' the Khoja do you mount

¹ This word is quite expletive, and used adverbially: *lit.*, 'from the one,' 'immediately.'

² Pronounced *mulla-leri*, 'the students in law.'

قاریی دگلمیوب^۱ یورغانی ارقاسنه البوب طشرد
out taking on his back the quilt not listening (to) his wife

چیمقار برحریف بونی گوروپ یورغانی همان^[123] ارقاسندن
from off his back at once the quilt seeing him a man he goes

آلوب قاجر خواجہ - ده^[123] اوشویوب دتیره رک^۲
shivering feeling cold then - the Khoja runs away taking

قیودان ایچری گیردکده قاریسی افندی غوغانگ اصلی
the cause of the noise Effendi' his wife entering into the door

نه ایمش دیدکده نولسه (نه اولسه) گرک
it must be (that) what can it be?' having said 'what was it

غوغا بزم یورغان ایچون ایمش یورغانی آدیلر غوغا
the noise they took the quilt was for my quilt the noise

تمام اولدی دیمش *
he said 'was finished

[۵۰] برگون خواجہ نگ قاریسی^[210] خواجہ نگ قفتاننی یقایوب
washing his gown of the Khoja wife the Khoja's One day

باغجه ده آسه قومش^۳ چون خواجہ طشره چیمقار کورر
he sees went out the Khoja as hung up in the garden

¹ Pronounced *din-la-ma-yüp*, from دگلمک 'to listen,' 'to hear,' which makes in the gerund دگلمیوب, thus by the insertion of the negative particle م we have دگلمیوب.

² We might well call this an active gerund, as it implies motion: *vide* note 3, page ۱۷; it comes from the simple Turkish verb دترهک 'to tremble.'

³ *Lit.*, 'placed hanging.' آسا or آسه is a Turkish substantive with which is formed the compound verb آساتوهق 'to hang up' or 'suspend' anything.

چکوب طوررکن^۱ ارقه سی اوزرینه دوشوب بر مقدار باشنی دخی
also a part of his head falling upon his back making the effort

یاریلور^۲ خواجه درحال^۳ باشنه بر بز پارچه سی
piece of linen cloth a to his head on this the Khoja is wounded

صاروب ینه گلوب یرینه اوتورر اول ایکی حرینفلر
men two those he sits in his place coming again tying (up)

دخی گلوب دعوالرینی سویلرلر خواجه بهی آدم
O you fellow! the Khoja they relate their dispute coming also

اصرمه - دگل بلکی دوشرده باشی بیله
the head also falling but not only - biting (it is possible)

یاریلور دیمش
he said 'to get wounded

[۱۳۹] برگیجه خواجه نصرالدین اوندسه یاتورکن
lying in his house Nasr-il-deen Khoja One night

صوقاقده قپو اوکنده بر غوغا ایشیدر خواجه ایدر
says the Khoja he hears noise a before his door in the street

آقاری قانت مومی یاق شونی گورده یم^[101] قاریسی
his wife 'that I may see this light a candle rise O wife!'

اوتور آدم اوتور یرگده دیر خواجه
the Khoja she says 'in thy place remain man be quiet'

¹ *Lit.*, 'whilst standing,' and 'drawing,' from چکوب 'drawing,' from چکمک 'to draw or pull.'

² From یارلمق 'to wound,' a simple Turkish verb in the active form, 'he wounds.'

³ حال Arabic substantive, 'state, condition.' درحال 'thus,' 'in this way,' 'upon the occasion,' etc.

اور سونلر [69] طاولجیلر دخي چوماغي اورمغه
to beat the drum-sticks also the drummers they should beat

باشلینجه قازلر ايکي اياقلي [202] اولور تیمور گوردیگي¹
on seeing Timur become two-legged the geese on their beginning

ایکیشر اياقلي اولدیلر دینجه خواجه
the Khoja and remarking it they had become legs two by two

اول چوماغي سن بیست² درت اياقلي اولورسین³
'you would be legged four if thou shouldst eat thou that drum-stick'

دیمش *

he said

[۴۸] مرحوم خواجه افندي قاضي ایکن [87] ايکي کشي گلورلر
came persons two when Cadi Effendi Khoja The late

بري ايدر شو آدم بنم قولغمي [210] اصردي اول
that 'has bit my ear my man this' says one (of them)

برادم ايدر يوق بن اصردم او کندي قولاشي اصردي
'bit his own ear he did not bite I no' says other man

خواجه ايدر بر آذن گلگ سزه جواب
answer to you come ye a little later' says the Khoja

ؤیريم [101] بونلر گيدرلر آذن خواجه
the Khoja upon which go away these ' (that) I may give

بر تنها يره گلور قولاشي⁴ طوتوب اصره بلوريم ديوب
saying 'can I bite it' seizing his ear comes to a quiet place

¹ گوردیگي. The expletive گي here signifies, 'immediately on.'

² بیست [67] *yé-san*, 'if thou shouldst eat,' or 'do thou eat.'

³ اولورسین. *Vide* note 7, page 27, and [76].

⁴ قولاشي—قولاق—with the possessive affix 'his ear,' and قولاشي the accusative case.

پادشاهه گوتروب گيدرکن بولد خواجه ننگ
of the Khoja in the road as he went he was taking to the King

قارني آچمقر بر بوديني قوپاروب ير حضور-
on arriving- he eats taking off thigh of it a gets hungry the stomach

پادشاهه واردقده [253] قازي اوکنه قور تيمورلنگ
Timurlane he places before him the goose -in the royal presence

گوردکده [253] خواجه بني ذوکلنيور¹ ديو جاني صقلوب
he gets vexed (expletive) 'is deriding me the Khoja' on looking

قني [40] بونگ براياشي [210] نره يه گتدي ديدکده
having said 'is it gone? where the (other) leg of this where'

خواجه بزم دياريمزنگ قازرلي [210] براياقلي [202] اولورلر [76] اينانمزايست² [108]
if you do not believe are one-legged the geese of our country' the Khoja

اشته چشمه باشنده اولان قازله باق ديمش
he said 'look (at) the geese being at the fountain-head there

في الواقع چشمه باشنده برسوري قاز وار ايمش که
that were (of) geese a flock at the fountain as it happened

جمله سي براياق اوزره طورلر ايمش تيمور در حال [124] امريدر [64]
commands on this Timur were standing upon one leg all of them

که طاولجيلر جمله سي برن طاوللره چوماغي
the drum-sticks to the drums together all the drummers that

¹ ذوکلنيور, pronounced *zevk-la-ni-or*, regular simple Turkish verb; 'badine,' as the French would say.

² اينانمزايست. The word is اينانمزنگ; 2nd person, present, indicative mood, of the negative verb اينانمق 'not to believe.' ايسه is introduced to express 'if,' upon which the two س's are blended into one, and the ي is dropped in writing, but pronounced with the ننگ, thus: *i-nan-maz-i-san*, 'if thou believest not.'

بندیر^۱ باذن اللہ ینہ یغموریاغر ہرکس
 every one it rains again with the permission of God causes to mount
 قاجر بگ اول قلتبان آت ایلہ قالوب
 remaining with horse bad, sorry that the Bey runs away
 کرکی گبی اصلنوب و خواجہ نگ کلامنہ^[210] زیادہ سیلہ
 very much to his word of the Khoja and gets wet like a crane
 طاریلور ارتسی گون خواجہ یی چاغردوب^۲ دیر
 he says causing to be called the Khoja the next day gets angry
 کہ سکا یاقشورمی^[118] کہ یلان سویلیوب بنی اللہنگ
 of God me speaking lies, that is it beseeming to (in) you that
 قیرگدہ^[210] یغموردہ اصلداسن^۳ خواجہ بگہ
 to the Bey the Khoja 'you should wet me in the rain in his plain
 نیچون طاریلورسین^[128] ہیچ انغانگ یوقمی سشد کہ^۴
 of your own is there not of your judgment any do you get angry why'
 بنم گبی اثوابنی چقاروب اوزرینہ اوتوراسن^[67] و
 and you should sit upon them taking off the clothes (like me)
 یغموردیندکد نصگرہ^[254] گیوب قوریجہ گلہ سن دیمش *
 he said you should come dry putting on after the rain had ceased
 [۴۷] برگون خواجہ برقاز پشوردوب
 having caused to be cooked a goose the Khoja One day

¹ بندیر *bin-de-rir* from بندر مک, the causal of بنمک 'to mount on horseback.'

² چاغردوب *gerund* of چاغردومق, softened into چاغرتمق, the causal of چاغردومق 'to call.'

³ اصلداسن, pronounced *is-la-dé-sin*, first optative [67] of اصلا تمق, simple verb active, which changes the ت to د in its inflections.

⁴ سشد کہ. This should surely be کی. *Vide* [229].

صوینوب چپلاق اولوب اثوابنی التنه^[35] الوب کندي
 himself taking under him his clothes becomes naked undressing

اوستنه¹ چیقوب اوتورر تمام یغمور دیکوب
 (having) fallen the whole of the rain he sits mounting upon it

قالقار قوریجه^[123] گینوب بگه یتشور بگ ایدر
 says the Bey he arrives to the Bey he dresses dry he gets up

نعجب [نه عجب] اصلنمدش گلدش خواجه
 the Khoja 'you came you were not wet how extraordinary!'

بو آت غایت پک کسکین یمش بنی اوچوردی²
 made me fly me was very swift extremely horse this'

اصلنمدم دیدکده بگ ائی باش-
 at the head- it (the horse) the Bey having said 'I did not get wet

-طولیه بغلدي گونلردن برگون بکینه آوه گیدوب
 going to hunt again the Bey on another day tied -of the stable

اول معبود³ آته بنر خواجه یی دخی برغیری آته
 to another horse also the Khoja mounts horse appointed that

¹ That is, 'upon his clothes,' which he has made up into a parcel to keep dry.

² اوچمق, from اوچرمق 'to cause to fly,' from the simple verb اوچردی.

³ معبود. This word is out of place. The narrator has no word to express *specific* or *identical*, so he takes the first Arabic word that comes into his mind, and which signifies 'promised, established,'—this he thinks near enough, and converts, or rather, perverts to his use. A Turk would, from the context, understand what is meant, and would not stop to question the propriety of the word, or know any better. This only shows in what an unsatisfactory state Turkish literature is. Let us hope that, in time, it will improve!

[128] آلوب گوترر بگ دخي امرایلیوب بوانجیرگ جمله سین
all these figs commands also the Bey he takes taking

بونگ باشنه^[210] اوررلر¹ اما بونلری خواجہ نگ
of the Khoja these but they throw to (at) his head of this man

باشنه اورد قجبه^[250] خواجہ شکر ایدردی ای خواجہ
O Khoja! made (expressed) thanks the Khoja striking to (on) his head

نیچون شکر ایدر سین² دید کلرندہ^[253] خواجہ ایدر
answers the Khoja on their saying 'do you make (recite) thanks why

خیلی پانچر گتورہ یوردم یولدہ بونی بر حریف
a man these (figs) in the way I was bringing beetroots many

تعریف ایلدی اگر پانچر گتورہ ایدم^[67] باشم
my head I had brought beetroots if instructed me (to bring)

یاریلورایدی *

'would have been split

[۱۳۶] خواجہ برگون ینہ بگہ وارر بگ بونی
this (him) the Bey goes to the Bey again one day The Khoja

آوہ گوترر اما بر قلتبان آتہ³ بیندیرر شکار-
as they- mounts (him) on a sorry horse but takes to the chase

-آولرکن^[218] یغمور یغار هرکس آتلیله قچارلر
ran away with the horses every one it rains -were hunting

بو قچمز آت یوریمز همان خواجہ
the Khoja quickly does not get on this horse (that) does not gallop

¹ Pronounced *vü-rur-ler*, from *اورمق vür-mak*.

² Vide note 7, page 27.

³ Pronounced *kal-te-ban*, 'a man of bad repute.' Persian substantive, here used adjectively.

و اول ایکیسی دخی جان گوگلدن ایمانه گلورلر
they come to (the) faith from heart (and) soul also two and those

اوچی [47] دخی خواجہ یه بنده اولورلر*
become servants to the Khoja also the three

[۱۳۵] نصرالدین افندی برگون بر بیوک طابله ننگ اوستنه [210] اوچ
three upon (of) tray large a once Effendi Nasr-il-deen

ارک قیوب^۱ بگه هدیه گتروب بگش اوکنه
to his presence of the Bey taking a present to the Bey placing plums

قور خواجہ ننگ ارک گتور دیگدن حظ ایدوب وافر
many being pleased from-his-bringing-the plum of the Khoja places

اقچه بغشله خواجہ اوینه گلدکده
having come to his house the Khoja presents (him with) pence

برقاچ گوند نصگره بر وافر پانجر آلوب ینه بگه گتوررکن
taking to the Bey again taking beetroot a many after some days

بر حریفه راست گلوب خواجہ یه ایدر بونلری کیمه
to whom these things' he says to the Khoja meeting man a

گوترسین [128] بگه گوتریرم [گوتریورم] دیدکده بگه^۲
to the Bey' having said 'I am taking to the Bey' 'do you take

بونری گوتره جگگه [74] انجیر گوترسند دها مقبوله
acceptable more take-thou figs to take these (things)

گچر دیر خواجہ واروب برقاچ ارقه [عرق] انجیر
(of) figs some - sprigs goes the Khoja he says '(they will) pass

^۱ قیوب, pronounced *ko-yüp*, gerund of قویمتی; another instance of unestablished orthography.

^۲ '(Rather than) these things to the Bey to take, (it is better that) thou figs (shouldst) take.' The words omitted are implied from the context.

قويريغنده^[35] قاچ قيل وار ايسه اولتدر دير
he says 'so many there may be hairs how many in his tail

رهبان ايدر ندن [نه دن] معلوم خواجہ بهي
Oh! ' the Khoja '(is it) known? whence' the hermit replies

جانم اينانمزايسگ گل صاي دير رهبان
the hermit he says 'count come if you do not believe my soul (friend)

بو قوله¹ راضي اولمز^[64] خواجہ ايدر اگر راضي-
you- if' says the Khoja does not agree to this condition

اولمز ايسگ گل بر قيل و بر قيل
hair one and from thy beard hair one come -are not satisfied

اشگت قويريغندن قوپاره ليم^[69] گوره ليم^[69] ناصل گلور
'it will come how let us see let us pluck out from its tail of the donkey

ديدکده رهبان گورر که اولور ايش دگل² جناب-
from God- it is not likely work that sees (the) hermit having said

-حقدن هدايت ايريشور³ همان يولداش لرينه^[35] بن اشته
Lo! I' to his fellow-travellers then reaches (him) direction -Almighty

ايمانہ گلدم ديوب توحيد⁴ کتورر
he brings (pronounces) the Taw-híd saying 'I came (am come) to faith

¹ قوله *ka-ü-la*, 'to this word,' 'promise,' 'condition.'

² 'It won't do.'

³ From *airish-mek* ایرشمک.

⁴ The *توحيد* is the declaration of the Unity of God, particularly that in the 112th Chapter of the Koran:—'Say God is one God; the eternal God: he begetteth not, neither is he begotten, and there is not any one like unto him.'

قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد

گلوب یا بو گوک یوزندہ کی ^[228, 229] یلدزلر نقدر در
'are (they) how many the stars on its face heaven this Oh!' coming

دیر خواجہ ایدر اشکمٹ اوزرنده نقدر [نہ قدر]
how many upon it of my donkey' answers the Khoja he says

قیل واریسہ اولقدر دیر رهبان¹ دیر
says the hermit he says 'so much there may be hairs

ندن [نہ دن] معلوم اینانمز ایستگ گل صای اگر
if count come if thou believest not' '(is it) evident? whence'

اکسٹ گلورسہ [گلورایسہ] اول زمان سویلہ دیر
he says 'speak then it should come (be) less

رهبان [راہب] ایدر یا اشگٹ اوستندہ کی ^[228, 229] قیل
hairs upon him of thy donkey Oh!' says the hermit

صایلورمی ^[120] خواجہ ایدر یا اولقدر یلدزلر
stars so many Oh!' says the Khoja '(can they be) counted?

صایلورمی اول بر رهبان [راہب] ایلرو گلوب اگر
if' coming forward hermit other that 'are they countable?

بنم سؤالمہ جواب ویرہ ^[74] [ویرمگہ] بلورسٹ جملہ مز
all (of) us thou knowest to give answer to my question my

ایمانہ گلوروز² دیر خواجہ سویلہ ^[69] گوردلم ^[69] دیر
he says 'let us see speak' the Khoja he says 'we will come to faith

رهبان ایدر ای خواجہ شو بنم صقالمٹ
of my beard of me this Khoja Oh!' replies the hermit

قاچ قیل واردرد خواجہ دخی صای بنم اشکمٹ ^[34]
of my donkey my count' also the Khoja 'are there how many hairs

¹ It should be راهب, in the singular. This is a curious mistake, as it is made by an Arab printer at Boulae, who must have known better.

² 'We will adopt your religion.'

مرادیٹر ندر [نہ در] سلطان علاءالدین احوال
 the circumstances Ala-il-deen the Sultan 'what is it? your wish

نقل ایدر آندن^[27] خواجہ ایدر سؤالکڑ ندر [نہ در]
 'what are they? your questions' says the Khoja upon this relates

آندن رهبانگ بری ایلری گلوب ایدر بنم سؤالم
 question my says coming forward one of the hermits upon this

افندی حضرتلری^[220] دنیانگ اورتاسی نرہ سیدر [نہ یرده در]
 'where is it? its centre of the world worshipful Effendi'

خواجہ ہمان عصاسی ایلہ اشگنگ اوگ ایاغین^[128]
 the fore hoof of the donkey with his stick at once the Khoja

کوسترر اشته دنیانگ اورتہ سی اشکمگ ایاغی^[210]
 the foot of my donkey its centre of the world there' points (to)

طوردیغی یر¹ در دیر رهبان ایدر ندن [نہ دن]
 whence' says the hermit he says 'it is the place of its standing

معلوم خواجہ ایدر اگر اعتماد ایتمز ایسنگ² اشته
 there thou dost not believe if' replies the Khoja '(is it) known?'

اولجگد اگر زیادہ اکسگ گلور ایسہ اگا گورہ^[136]
 in conformity to it it should come less more if measure thou

سویله^[69] دیر آندن رهبانگ بری^[210] دخی ایلرو³
 forward also one of the hermits upon this he says 'speak thou

¹ طوردیغی, the past verbal noun of the verb طوردق, with the possessive affix ی, and the ق changed into غ, in consequence of its coming in contact with a liquid letter; the first ی might have been a و quite as well: طوردوغی *dür-dü-ghî*.

² Vide Note *, page 45. The ایسہ is introduced with the اگر to give still more force to the expression, and it is blended with the س in ایتمزسنگ *et-maz-san*, which is short for ایتمزسنگز^[128].

³ Pronounced *î-lérî* or *î-léru*.

عليك آلوب خواجہ يہ ير گوستر^۱ اوتوروب
 receives it in return to the Khoja a place is shewn sitting down

پادشاہہ دعا ایدوب ایدر بني چاغرمقدن
 for the Padishah a prayer making he says (of) me' by calling

وکنتم من قبل فمن الله عليكم فتمينوا ان الله كان بما تعملون خبيراً

'And say not unto him who saluteth you, *thou art not a true believer*, seeking the accidental goods of the present life, for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do': Sale, vol. 2, page 113, chap. iv., verse 96. This generally silences a fanatic if it does not persuade him that the *salam* does not exclusively belong to the 'Faithful,' as they consider it a sin, according to the above injunction, to doubt the sincerity of any one giving the *salam*. The Turks now say, in exculpation of their allowing Europeans to give them the *salam*—for no Christian Raya would dare to do so—'*en badinage*,' that it is, 'God's salam,' and that God said to the Prophet, السلام عليك ايوها النبي, and being God's peace it belongs to all his creatures. When a Mosolman has therefore said السلام عليك or السلام عليكم in the plural, the answer he gets is الله عليك or عليكم السلام ورحمت الله 'on you be the peace of God and his mercy.' Above we have one word, عليك, for the whole phrase, as we might say,—'receives the *'alaik, etc.*'

¹ In this kind of narrative the language is naturally very loose: گوستر 'he shows.' It is understood, of course, that it can only be the king who points to a seat, and, therefore, the narrator does not stop to say so, but merely says, 'he shows,' although the king has not been mentioned. *Vide* [223]. The Turks avoid, if possible, the use of the 3rd person singular, particularly when speaking of people of a higher rank than themselves.

اگرلیوب¹ عصائین^[128] ائنه² آلوب اشکنه^[35] بنوپ
 he mounts his donkey he takes (as a) support his stick saddles
 تاتاره دوش اوکیمه³ دیوب طوغری⁴ سلطان علاالدين
 Ala-il-deen's Sultan straight saying 'precede me' to the Tartar
 سراینه گلوب حضور پادشاهه گبروب⁵ سلام ویرر
 gives the salaam enters the presence of the Padishah coming to his Sarai

¹ Pronounced *é-éhr-lá-yüp*, the گ being softened down as much as possible.

² This is a corruption of the Arabic word ثني *théná*, 'bending over:?' hence 'a stick.'

³ Pronounced *dúsh-ú-ni-mah*, lit., 'fall before me.'

⁴ Pronounced *dogh-rä*, vide page 16.

⁵ When a Mosolman comes into the presence of another, he gives the *salam* or pass-word of distinction among the faithful, at the use of which by one who is not of their religion, the Turks feel much offended. This distinction does not truly exist in the regulations of the Mohamedan faith, because the Arabs of the desert—who are unsophisticated by contact with the false civilization of Turkey—give and take the *salam* indiscriminately. The author imagines that this first arose from the Christians considering it a sin to give the *salam* or to repeat the profession of faith as the Mosolmen do, and the Turks afterwards assumed this distinction to themselves. Some years back it would have been dangerous, as it is still not prudent, to give the *salam* to a fanatic. The following passage from the Koran should be quoted to them against their present prejudices:

ولا تقولوا لمن اتقى اليكم السلام
 لست مومنا تبتغون عرض الحيوة الدنيا فعند الله مغانم كثيرة كذلك

علا الدین غضبہ گلوب شو بنم زیر حکممدہ اولان
 being under my government my this' comes to anger Ala-il-deen

ولایتلرک علما و مشایخندن برکمسه
 any one from among the sages the wise men of the country

بولنمدیگه¹ بونلره جواب ویره^[67] دیوب
 saying (which) 'should give an answer (that) to these not to be found

تأسفده ایکن بریسی^[47] ایدر بوسؤاللره برکیمسه
 any one to these questions' says some one being in regret

جواب ویره مز^[60] بلکه² خواجہ نصرالدین افندی
 Effendi Nasr-il-deen Khoja except cannot give answer

جواب ویره همان^[123] پادشاه امرایلر^[64]
 commands the King immediately 'he may give answer

نصرالدین افندیہ تاتار چیقارلر عجلہ
 quickly they send forth a Tartar to Nasr-il-deen Effendi

واروب خواجہ بی بولوب پادشاہگه امرینی^[210] سویلر
 he speaks command the Padisha's finding (out) the Khoja arriving

همان^[123] اول ساعت نصرالدین اشکن^[128]
 his donkey Nasr-il-deen at that very moment at once

¹ This is evidently a mistake. بولنمدیگه can never make بولنمدیق, as the ق must be turned to غ, and therefore it should be بولنمدیغه; but as everything is sacrificed to facilitating the pronunciation, the گ is substituted for the غ in this instance, it being easier to say *bü-lun-má-di-ga* than *bü-lun-má-di-gha*.

² This word might have been placed in the list of expletives: it is a Persian adverb, signifying 'on the contrary.'

سياحت ايدوب گزرلر ايکن [248] سلطان علاءالدين¹ ولايتنه
to his country Ala-il-deen Sultan passing over (it) travelling over

واررلر پادشاه ده [123] بونلري دينه دعوت ايدر بو
these invites (them) to the faith these also the king they arrive

اوچي² دخي ايدرلر بزم هر بر يمزگ [47] برر [49] سوآلي
(his) question a one of us each of us' they say also three

واردر اگر جواب ويررسنگز سزگ دينگزه [210] گيرلايم
'we will enter to your religion you answer (us) if there is (we have)

بونلر بو قوله راضي اولديلر اندن [27] سلطان علاءالدين
Ala-il-deen the Sultan upon this consented to this word these

علمانس³ [سني] وەشاىخن [128] جمع ايليوب بونلرگ سوآلرينه
to their questions of these assembling and his sages his wise men

اصلا جواب ويرمگه [74] بريسي قادر اولمديلر سلطان
Sultan were not competent one of them to give an answer at all

¹ علاءالدين. Observe that both this word and the one just above it, افندي, which should be in the genitive case according to rule [210], are not changed, because of rule [213]: both being Arabic words, they are not necessarily subject to the Turkish construction. It would not be incorrect to say علاءالدينگ ولايتنه nor افندينگ زماننده, but it would be too complex, as both are preceded by an Arabic qualifying noun [212], which suffices to make the sense clear.

² بو اوچي *bü-ü-chi*. We have already had occasion to observe the use of the demonstrative pronoun in the singular, with a noun of number. This remark properly belongs to the Syntax; but it is impossible to note every little peculiarity of a language so capricious as this, without entering into wearisome details; besides, something must be left to the intelligence of the learner.

³ Pronounced 'ü-lü-má-sin [128].

صوبی	گورنجه	قراری	قلمیوب ¹	گوله	سگرد ²
the water	seeing	resistance	retains not	to the pond	runs
همان	دوشمکٔ محلندہ	گولدن	قور باغہ لر	اوتمگہ ^[74]	
at once	at the place of falling	from the pond	the frogs	to cry out	
باشلر لر	اشکٔ	اورگوب ³	گیرویہ ^[16]	تچار	
begin	the donkey	being frightened	back	runs away	
خواجہ	واروب	اشکی	طوتار آفرین	ای	گول قوشلری
the Khoja	going	the donkey	'bravo' catches	oh!	'pond-birds
دیوب بر	آوچ	اچہ	گولہ ^[15]	آتوب	وارگ
a saying	handful	(of) pence	(into) the pond	throwing	go ye'
حلوايہ ⁴	ویر	گیدہ ^[123]	یشد		
for sweetmeats	give (this money)	(you fine fellows)	'and eat them		

دیمش *
he said

خواجہ	نصرالدین	افندی	زمانندن	اوج	رہبان
Khoja	Nasr-il-deen	Effendi	in his time	three	hermits
هر علمدہ	ماہر لر	ظہور ایدوب	عالمی ^[15]		
in every science	excelling	appeared (in the world)	the world		

¹ قلمتق 'to remain.' negative form, قلمیوب the gerund translated positively,— 'The donkey, on seeing the water, to him (power of) resistance remains not.'

² Pronounced *sy-gir-dir*, from سگرتمکٔ *sy-girt-mek*.

³ Pronounced *úr-güp*, from اورکمکٔ *úr-k-mek*.

⁴ Instead of giving drink-money, the Mohomedans very properly make presents of money for a better purpose than that of poisoning the objects of their generosity.

گیدرایکن¹ قویریغنه¹ چامور بولشور² خواجه همان
going (along) to its tail mud dirties the Khoja at once

اشکد قویریغنی کسوب هگبه ننگ ایچنه³ قیوب بازاره
of the donkey cutting its tail into the sack placing to the bazaar

واروب مزاد ایدر لر ایکن⁴ بر حریف ایدر بو قویرقسز⁵
going auction they making a man a says this without a tail

اشک^[40] نیه^[40] یرار خواجه سز بازارنی
donkey for what use is it? the Khoja you' its price

ایده⁶ گورگ قویرق یبانه دگلدر^{*} دیمش
make ye look ye the tail in the desert 'it is not he said

[٤٣] برگون خواجه بر اوزاق یردن گلور ایکن^[248] اشگی
One day the Khoja coming from a distant place his donkey

غایت ایله صوصامش ناگاه بر گولتد کنارینه^[210] گلور مگر
very much got thirsty suddenly to the side of a pond but comes

بو گولتد اطرافنی غایت یوجه ایمش خواجه ننگ اشگی^[210]
this pond's side very high was the Khoja's donkey

¹ قویرغنی 'tail;' or rather قویروغنی *ko-i-ru-ghi*, as being easier to pronounce. قویروغینه *ko-i-ru-ghi-nah*, 'to his tail' [35], the و and ی being synonymous letters.

² From بولشمتق 'to stick to,' as mud might do. This word is also used to express the act of infringing quarantine. بولشتیلر 'they met together,' or 'contaminated each other.'

³ Pronounced *ha-i-be-nin-i-chi-nah* [210].

⁴ 'Whilst they were making the sale by auction' [248].

⁵ قویروقسز *kü-i-rük-siz*, 'tail-less.'

⁶ For ایدنه گور *i-dé-niz* [69], and گورگزر *gü-run*, for گورگزر. Vide note 2, page ٢٠.

نندن (نه دن) بلورسين ديدکده الي اياغي
his feet his hands' having said 'do you know (him) whence

صوغور¹ آندن^[27] بلورم ديمش برگون خواجه
the Khoja One day she said 'I know (it) from this get cold

اودونه² طاغه گيدر ايکن الي اياغي
feet his hands (and) going to (the) mountain to (cut) wood

اوشومش خواجه همان بن اولدم ديوب
saying 'am dead I Lo' (*expletive*) the Khoja got cold

براغا جت دبينده^[35, 210] ياتور قوردلر گلوب اشکني^[35] يمگه
to eat his donkey coming the wolves he lies (down) under a tree

باشلرلر خواجه ياتديغي³ يردن قوردلر
to the wolves in the place (where) he was lying the Khoja they begin

ايو بولديگنر صاحبي اولمش⁴ اشگي ديمش *
he said 'a donkey (whose) master is dead you have luckily found'

[١٢٢] برگون خواجه اشکني بازاره گوتوروب
taking to the bazaar his donkey the Khoja One day

¹ From صوتق 'to get cold,' which would make صوور in the second person, present tense. The غ is put in to facilitate the pronunciation, *so-ghür*.

² Pronounced *ü-dü-nah*.

³ From ياتمق 'to lie down.' ياتدق past verbal noun, with the possessive affix, ياتديغي 'his having lied down,' the ق changed to غ because coming before a vowel, and the first ي introduced to facilitate the pronunciation.

⁴ *Lit.*, 'his master dead,' forming a compound adjective to 'donkey.'

قاضي اولمش خواجہ گرچک دیرسین قاضي اولہ-
his being about to- thou sayest truly' the Khoja 'become a Cadi

بن بلوردم زیرا بن عمادہ درس
a lecture in the colonnade I because knew (it) I -become a Cadi

ویررایکن [72] اول اشک قوتقلرین [128] دیکوب دگلرایدی [66]
whilst giving donkey that its ears sticking up listened

دیمش *
he said

[١٠] برگون خواجہ نگد- اوینہ بر آدم گلوب اشگی
the donkey coming a man to the house-of the Khoja One day

استر خواجہ ایدر اشک اودہ یوقدر
'is not in the house the donkey' replies the Khoja asks (for the loan of)

قضا اتفاق¹ اشک ایچرودہ باغریر حریف ایدر
says the man brays within the donkey it so happened (that)

ہای خواجہ افندی اشک ایچرودہ باغریر خواجہ
Khoja 'is braying within the donkey Effendi Khoja Oh!'

نہ عجایب آدم ایمش سین [87] اشگہ اینانورسنگدہ [123]
you believe to the donkey you must be what an extraordinary man'

اق صقالیم ایلہ بگا اینانمزسین دیمش *
he said 'you do not believe me with my grey beard

[١١] برگون خواجہ قاریسنہ [36] آقاری اولمش² آدمی
a dead man wife' to his wife Khoja One day

¹ Arabic.

² Pronounced *ulmish*, from *ulmek*, 'to die;' past participle [105], used adjectively, with *adami*, in the accusative case after *bi-lur-sin*.

کندی ارقاسنہ قیوب اشگہ برقاہچی اورب
striking a (blow with the) whip to the donkey placing on his own back

گتور صوفی آل سمریگی^[34] دیمش *
he said thy saddle take my woollen (pelisse) give

[۳۸] بر گون دخی صوفین^[128] چقاروپ اشگہ اوستونہ
on the donkey taking off his woollen (pelisse) also day One

قور بر حریف بونی گوزہ درایمش فی الحال صوفی
the woollen (pelisse) at once was watching him man a he places

آلوب یوربی ویرر^۱ اشک اول زمان
(at) that moment the donkey takes to run (away with it) taking

باغرمغہ^۲ باشلر خواجہ ایدر استر باغر استر چاغر
to call (or) please to bawl please' says the Khoja begins to bray

فایدہ سی یوق حریف ایسہ بونلرک باغروب چاغر دیغنی
and its bawling crying of this one's But the man 'it is useless

اشتدکده^[130] گتورب صوفی یرینہ قیوب
placing into its place the woollen (pelisse) brings back hearing

قاچر گیدر *
runs away

[۳۹] بر گون خواجہ افندی اشکن^۳ غایب ایدوب
losing his donkey Effendi Khoja One day

حریفگ برینہ^[35, 210] سؤال ایدر^[64] حریف ایدر گوردم فلان یرده
in such a place I saw (it)' replies the man enquires to a man

¹ Pronounced *yü-rü-yi*, from *yürümek* یورمک. It should therefore, properly speaking, be یورمگه ویرر 'he gives to running;' but it is shortened into *yüri vérir*.

² Dative infinitive of باغرمق.

³ For اشگنی [128].

ایچری آندن دیوب ویرہ ایم^[67]
 within (his house) from thence saying (which) 'I will lend (him)
 ایدر گلوب طوروب بر مقدار گیروب
 he says (and) coming remaining (away) a certain (time) entering
 ہم اولمدی گوگلی اشگین¹
 also and has not been (does not choose) the wish of the donkey'
 ویریر اللہ دیر کہ بنی اشک بٹا
 if you- into hands (of strangers) me" that says the donkey to me
 سنک ہم^[123] اوررلر قولامہ بنم ایسک
 of you and they will strike to my ears my -should give (lend)
 عورتگہ^[34] سوگرلر *
 "they will curse to your wife"

[۳۷] بر گون خواجہ اشکینہ^[35] بنوب باغچہ یہ
 to the garden mounting (to) his donkey Khoja day One
 گیدرکن یولدہ بر ایش ایمگہ گلورکن ارقاسندن صوفین²
 his pelisse from his back having something to do on the way going
 چقاروب اشگک سمرینک اوستونہ^[210] قور خرسز
 a thief he places to its upon of the saddle of the donkey taking off
 گلوب صوفی چالار گیدر خواجہ
 the Khoja and goes (away with it) steals the woollen (pelisse) coming
 گلور گورر کہ صوف
 is not (forthcoming) the woollen (pelisse) that sees comes
 همان اول ساعت³ اشگک صرتندن^[35, 210] صمرینی آوب
 taking (off) its saddle from its back of the donkey quickly (expetive)

¹ Here, again, the unestablished orthography of this language is evident :
 اشک would make اشگک, and not as above. ² For صوفنی. Vide [128].

³ Lit., 'that hour,' *sur l'instant*, as the French would say.

کہ اوجی گلمز تکرار بوزار ینہ صارر
 ties it again he spoils (his turban) again does not suffice its length that
 ینہ گلمز^۱ خواجہ ننگ جانی صقیلمور^۲ صاریغی
 the muslin gets vexed the temper of the Khoja it is too short again
 آلور گلوب بدستانده مزاد^۳ ویر
 he gives (it) in sale by auction in the bazaar coming he takes
 مزاد اولورکن^[248] بر حریف گلور مشتری اولور خواجہ
 the Khoja becomes buyer comes a man the sale taking place
 اصول ایله گزوجه^۴ حریفه یاتلشوب^۵ برادر صقین
 take care brother' approaching to the man secretly quietly
 المہ زیرا بو صاریغ^[19] اوجی گلمز دیمش *
 he said 'is short (the) length of this muslin because do not buy
 [۳۶] بر گون خواجہ یه بر آدم گلوب اشگنی^۶ استز
 asks his donkey coming man a to the Khoja day One
 خواجہ دخی بونده طور وارایم اشگه
 (to) the donkey let me go stay here' (expletive) the Khoja
 طانشه ایم^[67] اگر اشگت گوگلی^[210, 35] اولور ایسه
 should be (so) his will of the donkey if that I may consult

it is spelt two ways in the space of two lines: صارر and صرر. Vide note 7, pape 27, on unestablished orthography.

¹ Lit., 'it comes not,' from گلمک.

² Pronounced *sy-ki-lur*, from صقلمق *sy-kil-mak*.

³ Properly speaking, this should have two د's. The ablative case of مزاد would be مزادده; but they would not like to write or pronounce the two, so they clip one.

⁴ Pronounced *gi-z-lü-jak*.

⁵ Pronounced *yak-la-shüp*, from یاتلشمتق *yak-lash-mak*.

⁶ Pronounced *i-shé-gi-ni*: the accusative of اشگت, with the possessive affix ی.

اکرام ایدوب طعام گتوررلر مگر اول سنه
 year that but they take (bring) food making compliments (to him)

قحط ایمش خواجہ یر اچر و کندو کندویہ ایدر
 says to himself drinks eats the Khoja it was famine

شهرنه پکت اوجوزلق^[197] شهر در و برندن^[47]
 from one (person) and 'it is a town cheap(ness) very (to) this town'

سؤال ایدر اول آدم ایدر بهی آدم مجنون میسین¹ بوگون
 to-day are you mad? you fellow! says man that makes question

بیرامدر هر کس قوتی اولدیغنه گوره^[136] اولرنده
 in their houses (homes) according to his means every one it is Bairam

بشوررلر گتوررلر² آنتک ایچون^[135] طعام غنیدر
 is abundant the food for this reason (and) they bring they cook

خواجہ اہ کشکک^[123] هر گون بیرام اولیدی³
 '(if) it were Bairam day every would to God (that)! Ah!' the Khoja

دیمش *
 he said

[۳۵] بر گون نصرالدین افندی صارق صرر⁴ گورر
 he finds he ties a muslin Effendi Nasr-il-deen day One

¹ Vide note 7, page 27.

² 'Each man brings what he can, according to his means,' to the room where strangers are entertained at the common expense of the town or village, so as to avoid a person in power, or a Bashi Bozük, from taking violent possession of a house, which he would be sure to do, under the excuse that there being no inns, they are bound to supply him with provisions, both by the laws of hospitality and by the law of the strongest.

³ اولسه ایدی [78] 'If it might be!'

⁴ Pronounced *sarar*, from *صرمق* 'to tie up' (a turban). Observe that

ضیافت یرینہ وارر بونی^[31] قپودان
to the place of the feast he goes him from the door

فارشولیوب بیورژ¹ خواجہ افندی دیوب
(they) came to meet him please be seated' Effendi Khoja saying

تعظیم و تکریم ایله سفرہ باشنه اوتوردوب
with honors and compliments at the head of the table seating him

بیورژ خواجہ افندی دیورلر خواجہ ده
pray be seated' Effendi Khoja they say the Khoja also

کورکینشد یگنی^[35, 210] طوتر بیورژ کورکیم
of the pelisse (its) sleeve takes hold of please be served' O my pelisse

طعامه دیر خلق عالم باقوب خواجہ یه نیلر-
'to the food he says the people looking to the Khoja what-

-سین^[65] دیدکلرنده خواجہ ظاهر اکرام شمدي
-doest thou on their saying Khoja apparently' the honors now

کورکه طعای دخي اول یسین² دیمش *
to the pelisse the food also (it) let (it) eat he said

[۳۴] نصرالدین افندی برگون برشهره وارر گورر که
Effendi Nasr-il-deen one day to a town goes sees that

خلق عالم ییوب ایچمکده³ خواجہ یه گوررلر⁴
the people (are) in eating and drinking to the Khoja they see

¹ بیورژ, pronounced *bü-yü-run* [56], *vide* note, page 56.

² *Vide* [69]. The و and ی being, in many cases, synonymous letters, they change about according to note *, page 16.

³ *Vide* [253]. Here it is the *present* participle or verbal noun, with the post-position ده, and therefore it must be translated by the *present* tense: 'ایچمکده' 'are (about) in drinking' [130].

⁴ *Vide* note 1, page ۱۲: 'they look to him.' Dative case.

یہودی انلرہ دخی بنمدر سلطانم دیدکده همان
at once having said 'my Lord are mine these also' the Jew

برہ گیدی^۱ شرت یہودی دیوب باشنه اورارق^۲
beating on his head exclaiming 'Jew-malice Oh! what'

محکمہ دن طشرہ چیقار دیلر خواجہ شمدي کورکي
the pelisse now the Khoja they turned out from the Mehkemi

و قاطري^۳ دخی قبوللنوب اوینه گیتمش دیمشدر
they have said went to his house accepting also and the mule

[۳۳] او گون خواجہ افندی دوگون ضیافتنه^[۳۵] گیدر
goes to a marriage feast Effendi Khoja day That

اوزرنده اثوابي اسکي بوني^[۳۱] کوزتمیوب اعتبار-
they do not- not looking (to) him old the clothes upon him

ایتمزله خواجہ گورر کہ اولماز^۴ همان
at once it is useless that sees the Khoja -pay him respect

اصول ایله^۵ طشرہ چیقوب اوڈ گلوب کورکني^[۳۵] گیوب
putting on his pelisse coming to the house going out quietly

^۱ ہای گیدہ or برہ گیدہ is a very common expression, to which they add the qualification they think appropriate, such as ہای گیدہ کافر 'what a scamp of an infidel'; ہای گیدہ پزہ ونگ, or any other equally respectable denomination! Sometimes it is only ہای گیدہ ہا, *hai gi-dé-ha!* which is said in a tone of approval, 'What a clever fellow!'

^۲ اورارق Gerund [83], pronounced *vü-ra-rak*.

^۳ Of course in the accusative case.

^۴ Or اولمز, 3rd person of the present tense (*aorist*) of the negative اولمق, of the simple verb اولمق 'it does not do.'

^۵ اصول ایله (Arabic) the plural of اصل, and used in Turkish sometimes to signify 'in a quiet proper manner,' 'gently,' as above.

التون آدی شمدي انکار ایددیور دیدکده قاضي افندی^[226]
 the Cadi Effendi having said 'he denies now -gold-has-taken

خواجہ نگ یوزینه باقر خواجہ ایدر سلطانم بن داید
 ever I my Lord' the Khoja says turns (looks) to the Khoja's face

حق تعالی دن بیگ التون استردم^[99] ویردی
 He has given (them me) I kept asking 1000 from God Almighty

آما صایدم براکسک او یله ایسه اول قدر التوفی ویرن
 the giver of so much gold if so (be) one less (I found) I counted but

برینمی دخی ویرر¹ دیدم التولری
 the gold pieces I said he will give also the one (remaining)

قبوللندم انجق سلطانم بو یهودی شمدي ارقامدککی کورکه^[226]
 the pelisse on my back now Jew this my Lord but I accepted

و بندیگیم² قاطر دخی صاحب چقار³ دیدکده
 having said which 'will claim (I dare say) also and the mule I ride

¹ ویرر *aurist*, bearing a future signification, which is very common in Turkish: indeed, the future is oftener expressed by the present tense than the real future.

² بندیگیم, past declinable participle بندک, of the verb بنمک, with the possessive affix of the 1st person م [33], the ی introduced for the sake of euphony: بیندیگیم, and pronounced *bin-di-gim*. He should have said قاطر کی قاطر بندیگیم, but that was too long, so he lays stress on the گي of بندیگیم instead. These are little niceties, which a long practice and attention can only render evident to the student, and for which it is impossible to lay down any special rules. The Turks are naturally desirous of giving all the force and emphasis to their speech with as few words and as little trouble as possible, and that is why, in this instance, he clips the کی out of قاطر کی قاطر بندیگیم, and lengthens the first instead.

³ چقار, *lit.*, 'he will turn out to be the proprietor.'

التون اتمق¹ يهودي ايدر آ جانم خواجه
 Khoja O my soul' says the Jew '(have) thrown? the gold
 بن سگا لطيفه - اولسون ديو^[123] ايتدم
 I did (it) (expletive) that it should be a joke to you I
 بر اكسك اولور ايسه² آلمم² ديدينگز ايددي³ بقايم
 let me see you had said I will not take (it) if it be one less
 آلورهي ديو لطيفه ايتدم خواجه بن لطيفه بلمم
 do not know a joke I' Khoja 'a joke I made (expletive) will he take it
 بن التونلري قبوللندم ديدكده^[253] يهودي
 the Jew having said) which) 'have accepted the gold pieces I
 هايدي^[183] محكمه يه گيدهلم دير خواجه
 the Khoja he says 'let us go to the Mehkeméh come along
 ايدر بن محكمه يه يايان⁴ گتمم يهودي
 the Jew 'I will not go on foot to the Mehkeméh I' replies
 خواجه يه بر قاطر گتورر خواجه ايدر گوزل اما
 but good' says the Khoja brings mule a for the Khoja
 ارقامه بر كورك⁵ لازم يهودي بر كورك دخي
 also pelisse a the Jew 'is necessary a pelisse (fur) upon my back
 گتورر بونلر قالتوب محكمه ده قاضي افندي يه واررلر
 they go to the Cadi Effendi in the Mehkemí rising these (two) brings
 قاضي سؤال ايتدكده^[253] يهودي شو آدم بو قدر-
 so-much- man this' the Jew having questioned him the Cadi

¹ 'Is it likely you would have thrown me the gold?'

² Here we see آلمم properly spelt, vide note 4, page ۵۶.

³ 1st pluperfect, indicative mood, 2nd person plural.

⁴ يايان, a Turkish substantive, 'a man on his legs,' 'foot-man,' in this sense, not in the sense of 'servant.'

⁵ ارقامه بر كرك, pronounced ar-ka-mah bir kürk,—lit., 'to my back a pelisse'—is necessary for a person of my respectability.

وار ایمش یہودی بونی اشدوب تجربہ ایتمک ایچون
was the Jew this hearing for to make trial

طقوز یوز طوقسان طقوز التون بر کیسه ایچنه قیوب^۱ خواجہ نگ
999 (pieces of) gold in a purse placing of the Khoja

باجہ سندن اشافی آتر خواجہ گورر کہ بر کیسه ایله التون
the Khoja throws down the chimney sees a that purse of gold

طورر دعامنر قبول اولدی دیوب کیسه بی اچار
stands 'our prayer' has been accepted saying the purse he opens

التونلری صیار گورر کہ براکسٹ بونی-
he counts the money (and) sees that (there is) one less the (person)-

-ویرن^۲ برینی دخی ویرر دیوب
'-giver (of) this' the (remaining) one also will give saying which

قبوللنور بوکره یہودی فتیل آلور همان قالقار
he accepts now (this time) the Jew gets fidgetty at once he rises

خواجہ نگ قیوسین (سنی) چالوب صباحکز خیر اولسون خواجہ افندی
to the Khoja's door knocking good morning' Effendi Khoja

شو بزم التونلری ویرر دیر خواجہ یہودی یہ
my these pieces of gold 'give (me) he says the Khoja to the Jew

ایتدی بازرگان سن دلی اولمش سین^۳ بن حق تعالی دن
'answered merchant' I have you become mad from God Almighty

ایسته دم ایدی^۴ اول ویردی نہ مناسبت سن بگا
He I had asked gave in what proper way (can) you to me

^۱ قیوب, pronounced *ko-yüp*.

^۲ ویرن, the declinable present participle of *ویرمک*.

^۳ Vide note 7, page 27, and [76]—2nd perfect, indicative mood.

^۴ First pluperfect, indicative mood, [99] of *استمک*.

[۳۱] برگون خواجہ سوری حصارہ^۱ واروب گورر کہ
that he sees going to Sūr Hissar the Khoja Once

وافر آدملر جمع اولوب آیہ بقارلر خواجہ بونہ-
what an- ' the Khoja look at the moon assembled men many

-غریبیر اولور^۲ کہ بزم بلده غربل قدر
as large as a sieve in our country for is this -extraordinary place

گوررلرده^۳ اعتبار ایتمز لر بونده ایسه [123] هلال قدر آییہ
a moon the size of a crescent but here and care nothing for it they see

نقدر آدم جمع اولمش [64] بقارلر دیمش *
he said 'they look (at it) assembled how many men

[۳۲] نصرالدین افندی آق شہرده کز رکن یا رب
Oh Lord!' promenading in Akshehir Effendi Nasr-il-deen

بٹا بیٹک التون ویر اما براکسک اولور ایسه [239]
if one less (than the 1000) but give pieces of gold 1000 to me

آلام^۴ دیر ایمش^۵ خواجہ نگ بر یہودی قوم شوسی
neighbour a Jew of the Khoja he was saying 'I will not receive it

¹ As there are many towns of the name of Hissar, which means 'a fortified city,' they distinguish this one by 'Sūr,' another by 'Kara,' etc.

² اولور 3rd person singular, present tense, indicative mood of اولمق, 'he or it is,' signifying 'it may be, or 'can be,' or 'must be.'

³ گوررلرده. The ده here is an expletive of course [123].

⁴ آلام. This word ought to be spelt آلم, the negative of آلمق, but the insertion of the ا gives a longer sound to the negative form, and implies that he will not accept it on any account.

⁵ دیر ایمش, the present participle of دیمک, with the 3rd person of the 2nd perfect of the verb ایم [76, 245].

جاٹڈ قالمز خواجہ دہ (دخي) اولديغي - [64]
 in the place where- also the Khoja ' (nothing) remains of thy life'
 یردہ یاتوب اشته بن اولدم دیوب قلاور^۱ خلق عالم
 the people he remains saying 'I am dead behold' lies down -he was
 بونگ باشنه اوشوب برتابوت کتوروب ایچینه
 in it they bring a bier assembling at the head of him
 قیوب اوینه کتوره لیم دیوب یولد
 on the road saying 'let us take to his house' they place (him)
 گیدرکن [248] برچامورلي یره^۲ گلدیلر نه گونه^۳ گچه لیم^۳
 'shall we pass in what way' they came to a muddy place going
 دیوب سویله شرکن همان خواجہ تابوتدن باشین [128]
 his head from the bier the Khoja all at once whilst (thus) talking saying
 قالدیروب بن صاغ ایکن شو یولدن گیدر ایدم^۴ دیمش
 he said 'I used to go by this road when I was alive (well)' raising

¹ Here the verb denotes the requisite pause.

² Pronoun *cha-mür-lü yé-ra*. Vide note *, page 16.

³ Here we have the 1st person plural of the imperative mood having a future signification, and yet no other part of the verb could have answered the purpose this does. We must suppose that they were talking to one another, one saying 'Let us pass this way,' *بوردن گچه لم* (imperative); on which some one, using the tense of *last speaker*, asks, *نه گونه گچه لم*, *né gü-nah gché lim?* 'in what way let us pass,' that is, 'shall we pass.' It is customary for one man to take up the words of another, and use them himself, as if he had said—'You say let us pass here (why that is impossible on account of the quagmire); in what way (can you say) *let us pass here,*' and that the narrator wants the reader to understand that he is quoting the words of the people is clear by his adding *دیوب* and *شو یولدن* 'whilst they were thus talking.'

⁴ Thus we see this tense implies 'being in the habit of doing' [65].

برہ آدم [123] نیلر سین [65] شمدي دال کسلدیگی
 on its being cut the branch now what art thou doing you stupid man '
 گبی¹ دوشر سین² دیدکده [253] بوکا خواجہ
 the Khoja to him (to this man) he having said this 'you will fall (as)
 هیچ جواب ویرمز برده³ همان آنج
 the tree at once all of a sudden does not give answer any
 کسلدیگی گبی خواجہ یرده دوشر آندن
 then (from that place) he falls to the ground the Khoja just as it is cut
 قالتوب حریتگ اردندن سگردوب برہ آدم سنگ بنم دوشه جگیم
 my falling thou O you fellow' running after the man rising
 بلدگ اوله جگیم⁴ دخي بلور سین دیوب بوئگ
 this man's saying (which) 'thou knowest also my dying knewest
 یقاسنه [210] صاریلور حریف خلاص بولمیوب ایدر
 says does not find liberation the man he takes hold of to his gown

¹ گبی is an adverb giving much force to a phrase. It here (being used expletively) implies 'immediately upon its being cut,' the primary signification however is simply, 'like.'

² دوشر سین. We have already observed, page 27, note 7, that we cannot explain the incongruities of Turkish orthography unless indeed by considering it as *unestablished*. The second person present of the indicative mood is in some books written سن, and in others, as above, سین. We fancy that the narrator imagines he gives more force to his word by introducing the ی, as if speaking with emphasis, *dü-sheer-sin* instead of *dü-sheer-s n*. The use of the present for the future has been noted before and is very common.

³ برده. Adverb composed of بر and دها 'once again,' 'at once,' 'all at once,' as we should say.

⁴ اوله جگیم. Here we have the future verbal noun [106] with the possessive affix of the first person singular [33].

بر قفسہ	[128] طاوکلرین (ینی)	خواجہ	برگون	[۲۹]
in a caffass (cage)	his fowls	the Khoja	Once	
[232] محبوسدر	[207] درد مند لر	[248] شول	طولد بیروب سور حصاره	گیدر ایکن
are in prison	poor (fowls)	these'	going to Sour Hissar	filled
جمله سنی	دیوب	قیو ویزه ^۱ یم	بر آز	باری
all of them	saying	'I will let them go	a little	O Lord'
بر طرفه	هر بریسی	[253] طاوکلرگ	صالی ویرد کده	
from one side (to another)	each one of them	the fowls	having let loose	
خروسی	آلوب	بر دگنک ^۲	النه	قچار خواجہ
the cock	taking	stick a	in his hand	Khoja runs away
[210] گجه ننگ یاروسنه	قوالیوب	قاتوب	اوگنه	
in the middle of the night'	(and) pursuing	driving (him)	before him	
گوندوزگ	یا نیچون	بلورسنده ^۳	صباح اولدیغین	[128]
of your day	why	Oh! you know	that it is morning	
[108] بلمزسن	حاضر یولی	اویله زمانی		
'you do not know	the road present (is coming upon you)	such a fate (time)		
			دیمش *	
			he said	
اوتوردیغی-	چیقوب	بر آججه	خواجہ	برگون
the branch on which-	mounting	on a tree	the Khoja	Once
[248] کچرکن	بر حریف	اشاغیدن	بشله	کسمگه ^۴
passing	a man	from below	he begins	to cut -he was sitting

¹ Observe the use of the optative for the indicative mood, 'that I may let them loose,' for 'I will let them loose,' or 'let me liberate them.'

² دگنک pronounced *dēi-nek*.

³ Vide note 2, page ۵۰.

⁴ Dative infinitive.

تچارلر و اوچوب گیدرلر خواجہ دخي
and they run away flying they go (away) also the Khoja

النه براز اتمک آلوب پیگذارک یاننه [210] اوتوروب
in his hands some bread taking near the spring sitting

پیگذاره اتمک باطروب یرایکن [248] برحریف گلور
in the spring dipping bread and whilst eating (it) comes a man

نه یرسن دیدکده [253] خواجہ اوردک چورباسي¹
'art thou eating what' having said the Khoja 'duck soup'

یرم دیمش *
'I eat said he

[۲۸] نصرالدین افندینگ برخسته سي [210] وارایدي خاطر
Effendi Nasr-il-deen had a sick person to the comers-

صورمغه² گلنله خواجہ ایدر صباحدن صاغ ایدي
-to ask after him the Khoja says in the morning' he was well

شمدي اولیور *
'he is dying now

plural noun arises, in the opinion of the author, from its being considered more poetic and *outré*, and therefore expressive. Attention is attracted to it in the same way as when some eccentric person of education makes use of any peculiar ungrammatical expression.

¹ اوردنگ. It should be, according to [210], چورباسي¹ اوردنگ, but as *chorba* is a foreign word it is treated like an adjective [219]. This looseness of style is very common.

² خاطر is an Arabic substantive, signifying 'wishes,' hence, by inference, 'state of health.' خاطر صورمق 'to ask after one's health,' 'to inquire regarding any one.' صورمغه dative infinitive 'to ask.'

لطایف خواجہ نصرالدین افندی ۱۵

کو پکٹ دخی [16] خواجہ یہ [64] حملہ ایدر [123] همان کو پگہ [20] گورر کہ
that sees the Khoja attacks on the Khoja the dog

گندینی تلف ایدہ جک [123] همان [20] کو پگہ [20] گچ
go away' to the dog on which will be worsted he (himself)

یگیدم¹ گچ دیمش
he said 'go along I am overcome (conquered)

[۲۶] برگون خواجہ بر لیلگ طوتوب اوینہ کتوروب
took to his house caught stork a the Khoja Once

بچاق ایله بورنی وایاقلرینی اوزوندر دیو
(saying that they were long) and its legs its nose with a knife

کسوب² بر یوکسک یرده اوتوردوب³ اشته شمدي قوشه بگزه دگ⁴
'thou art like a bird now lo' causing it to sit in a high place he cut

دیمش *
he said

[۲۷] برگون خواجہ گورر کہ پینکارش⁵ باشنده وافر
many at the head of a spring that sees the Khoja Once

اوردکلر⁶ اوینار [232] خواجہ سکر دوب طوتایم دینجه
saying 'that I may catch (one)' runs Khoja are playing ducks

¹ یگیدم from بگمک 'to conquer,' the passive form of which is, by the insertion of ل [107], یگلمک:—It should therefore be properly pronounced *yé-ní-le-mek* 'to make new,' the ل is softened into ی, and thus a useful distinction is made between the two words.

² Observe the use of a gerund to indicate a pause.

³ Causal of اوترمق [60]. ⁴ *Lit.*, 'to a bird thou hast resembled.'

⁵ Pronounced *pūnar* instead of *pu-na-rin*.

⁶ اوردکلر اوینار. The habit of placing a verb in the singular to a

یا طوغردیغنه^۱ انانور سنده^۲ اولدوگنه^۳ انانمز میسین^[119]
 'you do not believe its dying you believe to its making children Oh!'

دیمش *

he said

[۲۵] برگون خواجہ مقبره لرش ار اسنده^[210] گزرکن^[105] گور
 he sees walking about amongst the tombs Khoja Once

که بر قوجه کوپک بر مزار طاشک استونه^[210] یاتیور خواجہ
 the Khoja lies on a tombstone an old dog that

طاریلوب الینه بر چوماق آنوب کوپکه اورمق استر
 wishes to strike the dog he takes a thick stick in his hand gets angry

¹ Infinitive mood *دوغردق*, declinable participle *دوغرمق*, with the possessive affix of the 3rd person *دوغردشي* (the *ق* being turned to *غ* [57] before a vowel), and in the dative case *دوغردغنه* the *ي* being dropped on the intervention of the *ن* [35, 127].

² *Sandak* is an expression of contempt: *ادم سنده* 'you stupid man' [123]. It is curious that this word *sanda*, in common parlance, is contracted into *sána*, and then it is only a term of familiarity (not of contempt) to draw the attention of the person you address. *بق سنده* pronounced *bak sána* 'look at me,' *i.e.* 'listen to me.' *ديه سنده* pronounced *déh sána* 'do thou speak.' We have had frequent occasion to mark this system of contracting words among our aboriginal cousins of the Hindo-Germanic race, at which we ought not to be astonished, considering how much Europeans indulge in it, particularly in the English language.

³ *اولدوگنه*. This is precisely in the same form as the *دوغردغنه*, the original verb *اولمک* only having its termination in *ک* instead of the *ق* of *دوغرمق*, and of course the *ک* becoming *گ* where the *ق* had become *غ* [57]. The *و* here and the *ي* above are for the sake of euphony.

برگون قزغان صاحبی قوللنرر کتوروب
 one day the proprietor of the kazan (and) makes use of (it) brought (it)

گلمدی قزغان بقار گورر¹ گون بش
 has not come (back) the kazan (waits) sees days five

خواجہ دق باب ایلر [64] گلوب خواجه ننگ اوینه [210] گلوب
 the Khoja knocks at the door going to the Khoja's house

قزغانی دیدکده [253] استرسین [128] نه قاپویه گلوب
 the kazan' on his saying 'wantest thou what' coming to the door

قزغان مرحوم اولدی³ سن صاغ اول² خواجه ایدر دیرم
 'is dead the kazan may you remain well' replies Khoja 'I say

دیدکده [253] هیچ قزغان اولور می [118] افندی خواجه حریف
 on saying which 'can a kazan ever die? Effendi Khoja' the man

¹ بقار گورر. Two Turkish verbs of the same meaning together, in order to give force of expression—'he looks (about him and) sees (that it is not returned).'

² سن صاغ اول 'May you be preserved!' is the phrase of condolence on the death of any one.

³ مرحوم is an Arabic adjective meaning 'defunct,' because 'taken into God's mercy.' When speaking of the death of a Christian they use, contemptuously, the same word as they would if referring to the death of a horse or cow — مرد *murd* 'he died,' from the Persian verb مردن 'to die.'

خواجه يا بز بواؤه کوچ^۱ ایتمدک مي ديمش *
he said 'have we not removed? to this house we(I) why' Khoja

[۲۴] برگون خواجه قونشي سندن^۲ بر قزغان
large kettle (caldrion) from his neighbour Khoja One day

آلب ايشني^[35] گورد کد نصگره^۳ قزغانگ ايچنه
into the (said) kettle after having done (seen) his business taking

بر کوچک طانجره قيوب گتوروب صاحبنه ويدکده
on giving it to the proprietor he took placing saucepan small a

صاحبي اولان حريف^۴ گورر که قزغانگ ايچنده بر کوچک طانجره
saucepan small a in the kazan that sees the proprietor

وارد^[235] بونه در دير خواجه ايدر قزغان
the kazan' answers Khoja he says 'what is this' there is

طوغردي حريف طانجره يي قبوللنور^۵ ينه
again accepts the saucepan the man 'has made a little one

برگون خواجه قزغاني استيوب آلب اوينه
to his house took (it) asking for the kazan Khoja another day

¹ Pronounced *güch*.

² It should be pronounced, at least—if not written—*ko-nu-shü-sin-dan*.
Vide the note on the rules of euphony, page 16.

³ ايش کورمک. *To see* to a matter is as good as doing it, and often better than getting it done.

⁴ Lit., 'The man who was the proprietor.'

⁵ قبوللنور from قبوللنمت. The Arabic word 'acceptance' is made into a simple Turkish verb.

اولمش خواجه یه ایدر لر بونلری کیم یاقدی
 'has burnt who these (clothes)' they say to the Khoja has become
 خواجه یارین قیامت توپاچق ایمش اسباب
 clothes was to rise the day of judgment to-morrow' (the) Khoja
 نیمه^[40] لازم دیمش*
 he said 'is required?' (for) what

[۲۳] برگون خواجه نگ اوینه^[210] خرسز گیرمش
 entered a thief into his house of the Khoja One day

هرنه سی (ایسه)^[41] وارایمش دوشیروب ارقاسنه یوکلنوب
 loading on his back collecting there was whatsoever

چیتوب کتمش خواجه ده (دخی) باقی قلانی^۱ طوبلیوب
 gathered up the remainder also the Khoja he went out

خرسزگ اردینه^[210] دوشر^۲ اوینه خرسز گیرنجه
 entering in his house the thief (fell) he went after the thief

خواجه ده اردندن خرسزگ قیوسین^[128] دق ایلدکده^[64]
 knocking the thief's door after him also the Khoja

خرسز نه استرسین^۳ خواجه افندی یه دیدکده^۴
 having said to the Khoja Effendi 'wanteest thou what' the thief

^۱ باقی قلانی an expression composed of an Arabic and a Turkish word, both having the same meaning, but which together might be considered to give strength of expression, 'the remaining things that were left.'

^۲ دوشر from دوشمک 'to fall,' but frequently used for 'to go in pursuit of.'

^۳ Vide note 7, page 27.

^۴ Here we see particularly how necessary it is to attend to the pauses which the gerunds indicate: if we were not to make a pause at this gerund [253] the sense would be lost.

اویلہ سویلر^۱ خواجہ کرچک صانوب قوزویی بوغازلر
 kills the lamb thinks (that he is in) earnest (the) Khoja he speaks thus
 اندن خواجہ آرقاسنہ اوروب^۲ برسین (بری سنی)^۳
 one of them placing (the lamb) on his back the Khoja then
 انگادہ آتش یاقوب قوزویی بریان ایتمگہ باشلر ناگاہ^۴
 then he begins to roast the lamb lighting a fire then
 قارداشلری صوینوب اثوابی خواجہ یه تسلیم
 consignment to the Khoja their coats undressing his companions
 ایدوب هربری برطرفه اوینامغه^۵ گیدرلر
 they go to play to a different direction each one of them making
 خواجہ ده^[210] اثوابنگ جمله سنی آتسه اوروب یاقر
 burns casting to the fire the whole of the clothes also the Khoja
 برازدن صگره سکر دشمدن گيرو گلدکلرنده^[253]
 on their coming back having promenaded after a little while
 گوررلر که اثوابنگ جمله سی^۶ یاقوب گل
 cinders burning the whole of their clothes that they see

¹ That is, his friend, who does not think that the Khoja will take the thing in earnest.

² اوروب pronounced *vü-rüp* from اورمق pronounced *vür-mak* 'to strike,' thence 'to throw,' ergo 'to carry': lower down it is 'to cast (into the fire).'

³ Vide [128].

⁴ انگادہ and ناگاہ are both Persian adverbs, signifying 'then,' 'at once,' 'upon this,' suddenly,' 'afterwards,' etc.

⁵ Dative infinitive.

⁶ Note that [210] اثوابنگ جمله سی is here the nominative to the active verb یانوب 'burning'; just above it was in the accusative case اثوابنگ جمله سنی.

سو قوتیلہ چقوب خواجہ ننگ اوستی^[210] باشی
(and) his head upon him of the Khoja coming out with force the water

اصلاندقدہ همان^[123] خواجہ داریلوب ایشته بویلہ دلہ
for thy thus- so' getting angry the Khoja at once getting wet

اقدیغنگ ایچون گوتوگہ بو اغاجی - صوقمشلر دیمش*
he said 'they have stuck stick this -running mad(ly)

[۲۲] خواجہ نصرالدین افندی ننگ بر قوزویسی^[210] وارایمش^[91]
there was (he had) lamb a of Effendi Nasr-il-deen Khoja

کہ غایت ایلہ^[24] بسلرایمش برگون براز یاران^۱
friends some one day he (used to) bring up with much (care) that

جمع اولوب قوزوی^۲ خواجہ ننگ النندن^[210] آلوب ییہلم^[69]
'let us eat' taking from his hands of the Khoja the lamb assembling

دیرلر بری اوّل گلوب ایدر ای خواجہ یارین
to-morrow O Khoja' says coming first one of them they say

قیامت قوپاجق ایمش بو قوزوی نیلرسین^۳ (نه ایلرسک) گتور
bring what will you do (with) this lamb will rise the last day

شونی^[31] ییہلم^[69] خواجہ اینانمز^۴ دخی گلوب
coming (expletive) (will) not believe (it) Khoja 'let us eat this (lamb)

¹ یاران is a Persian word, with a Persian plural termination. Vide [17, 18].

² قوزی would make قوزی^۳ [16], three ی together, which is too much, so the first is turned into a قوزوی — و.

³ Vide note 7, page ۲ [128].

⁴ 'Will not consent to it,' or 'will not believe him to be serious.' اینانمز is 'to believe,' thence, by inference, 'to consign one's self into another's hands,' thence 'to consent.' (!)

سوال ملڪري گلدکده^[253] بن سوال اولدم¹ کورمزہ میسگنز^[119]
do you not see' on being asked I coming the questioning angels'

مقبرم بیلہ^[123] اسکیدر دیرم² دیمش*
he said 'I will say is an old one even my tomb

[۲۰] برگون خواجہ قرہلر گیوب طشرہ چقر خلق
the people goes out wearing black Khoja One day

بونی گورب خواجہ افندی نہ اولدن فرہلر
black from (for) what death' Effendi Khoja seeing this (him)

گیمش سین دیدکلرندہ جواجہ اوغلوہش^[34] باباسی^[210]
the father of my son' Khoja on their saying 'have you put on

مرحوم اولدی آنگد یاسین³ طوتارم³ دیمش*
he said 'I hold his mourning is dead

[۲۱] برگون خواجہ افندی اوزاقدن گلوکرن کندینی
himself coming from a distance Effendi Khoja One day

حرارت آلور باقوب گورر کہ برچشمہ-
to the mouth-piece of a- that he sees seeing (felt) took warmth

لولہ سنہ⁴ آجاج صوقمشلر⁵ خواجہ صو
water' Khoja they had stopped it (with) a piece of wood -fountain

ایچہ یم^[101] دیوب آجاجی چتاروب چتاردیغی گبی⁶
on his pulling it out drawing the wood saying 'that I may drink

¹ First perfect, indicative mood [76].

² 'Do not accuse me, the sins you charge me with are those of another—see, this is not my tomb, it is an old one belonging to another.'

³ طوتارم for یاسینی. *Vide* [128] the accusative [35] after.

⁴ 'Which is like a pipe' لولہ; lit., 'to a fountain its pipe.'

⁵ صوقم is, properly speaking, 'to stick up into.'

⁶ چتاردیغی گبی. Here گبی 'like,' has certainly the place of an expletive, 'on,' 'as soon as,' 'immediately on,' etc.

خواجہ کوروب البینہ^[35] بر صوپہ آلوب اوزرینہ
upon it taking thick stick a in his hand seeing Khoja

وارد قدہ^[253] اوکوز قچار گلچک¹ ہفتہ اوکوز
the ox week the coming (next) runs away the ox going

برترگ عربہ یہ قوشمش گیدرکن خواجہ
the Khoja (was) going having harnessed to an Araba a Turk

اوکوزی گوروب همان^[123] البینہ بر صوپہ آلوب
taking stick a in his hand straightways seeing the ox

سگردوب^[83] اوکوزہ برقاچ صوپہ اور² ترگ برہ
Oh! the Turk strikes blows some to the ox running after

آدم^[123] بنم اوکوزمدن نہ استرسنگ دیدکدہ^[253] سن
thou' having said 'wantest thou what with my ox man

خلط ایتہمہ جاہل کوپک اول
that (ox) dog you ignorant (interfere and talk nonsense) do not mix

قباحتین (ینی)^[35] بیلور دیمش*
he replied 'knows its fault

[۱۹] برگون خواجہ افندی وصیت ایدر کہ
that charged (his followers) Effendi Khoja One day

بن اولدیگم وقت³ بنی اسکی مقبرہ یہ قویہ سگزر^[80]
place me (in) to an old tomb me (at the) time (of) my dying I'

جماعت نیجون بویله سویلرسین دیدکلرنده خواجہ
Khoja on their saying 'do you speak thus why' the people

¹ گلچک, short for گلچگش *gé-lé-jé-gin*, genitive infinite.

² Pronounced *vü-rur*.

³ اولدیگم. Verbal noun. اولدک 'having died,' with the personal affix م, and the ی introduced for the sake of euphony.

-آلوب ایچری گیرور بوستانچی بونی گوروب
-drawing it enters into (the garden) seeing him the gardener

سن کیمشد و بونده نه آراسن دیدکده [253] خواجہ
the Khoja having said 'seek you what here and who are you'

سرعتله نردبان یاننه گلوب ایدر نردبان صتارم
'I sell ladders' says coming near to the ladder with velocity

بوستانچی ایدر بونده نردبان صاتیلورمی [107, 120]
'(is it sold) do they sell ladders here' replies the gardener

خواجہ ایدر بهی جاهل حریف نردبان نرده اولسه (نه یرد) 1
in any place a ladder man oh! ignorant' replies Khoja

صاتیلور* [107]
'(saleable) is sold

[۱۷] نصرالدین افندی بر گون طاوقلرین (ینی) [35] بربر [49]
one by one his fowls day one Effendi Nasr-il-deen

طوتوب بوغازلرینه [35] بر پارچه بشتمال 2 دلوب کچوروب
and passing (it on) piercing of cloth piece a to their necks seizing

قاپوب صالیورمش خلق عالم خواجہ ننگ قاتنه [210, 35]
near of the Khoja the people let go taking hold (of each)

جمع اولوب بوطاوقلره نه اولدی دیش لر خواجہ
Khoja' they said 'has come what to these fowls' assembled

بونلرگ انالری [210] اولدی یاسین طوتارلر دیمش*
he replied 'they hold mourning died the mothers of these

[۱۸] برگون خواجہ ننگ ترلاسنه [210] بر اوکوز گیر
enters ox an in his ground of the Khoja One day

1 'In any place that may be' [79].

2 A Persian word.

چیقار سمدہ^[123] شو ہریشک یوزینی^[210] قرہ-
 ' (how I should like to) - (his face) man's this if I should bring out
 - ایلسم^۱ دیمش *
 he said ' - make black

[۱۵] برگون خواجہ نصرالدین افندی بازاردہ
 in the bazaar Effendi Nasr-il-deen Khoja One day

گزرکن بر حریفہ راست گلوب خواجہ بوگون آیش
 of the month to-day' the Khoja meeting to a man walking about

اوجیمی یوخسہ دردیمیدر دیدکدہ^[130] بلم
 I do not know ' (he) having said 'is it the fourth or is it the third

آی آلوب ساتدیغم^۲ یوقدر دیمش *
 he replied ' (I do) not and (my) selling it taking the moon

[۱۶] برگون خواجہ اوموزینہ^[35] بر نردبان^۳ آلوب گتوروب
 carrying taking ladder a on his shoulders Khoja One day

بر باغچہ دیوارینہ^۴ طیانونب^۵ یوقارو چیقوب صگرہ یوقارو-
 up then mounting up leaning it on the wall of a garden

¹ It is here intended to show the barefacedness of the Khoja, who talked of making black the face of a man who was tormenting him by his lamentations, when his own face ought to have been black for stealing the heifer and eating it. 'What if I should do so and so.'

² ساتدیغم. The verbal noun or declinable participle *ساتدق* changes the *ق* to *غ* and takes the *ی* for euphony, and the possessive affix *م*; lit., 'the action of my having sold and bought it there is not.'

³ Pronounced *mer-de-bán*.

⁴ باغچہ ننگ. It should be properly *باغچہ ننگ*, but a little looseness of style is admissible, when the sense does not suffer, and where it sounds better.

⁵ Pronounced *da-ya-nüp* from *طیانمق*.

قول و قرار بر پوله گچورلمسینہ [35] برر برر [49]
 agreement for one pul (penny) for the passing of them one by one

ایدرلر خواجہ بونلری برر برر گچوررکن¹ برینی [47]
 one of them passing them across one by one these Khoja make

ایرماق صویی² قوپارلیوب گوترر اعمیلر
 the blind men carries away overpowering its water the river

فریاده³ باشلرلر خواجہ نچون فریاد ایدرسکز ها بر
 one lo! do you make crying why? Khoja begin to call out

پول اکسک ویرگ دیمش *
 he said 'give ye less pul

[۱۴] برگون خواجہ قیرده گزرکن بر طانه راست گلوب
 meeting heifer a promenading in the plain Khoja One day

اوغرلیوب طوغری اوینه [35] گتورب بوغازلیوب دریسن (دریسینی)
 its skin killing taking to his house straight seizing upon it

صاقلر طانه صاحبی فریاد و فغان
 lamentation and complaints the proprietor of the heifer he hides

ایدرک [72] خواجہ نڈ اوی [210] اوگینه⁴ گلدکده [130] خواجہ
 Khoja coming in front house of the Khoja's making

اهلنه آی قاری شو طانه نڈ دریسین (دریسینی) [210, 35]
 the skin of this heifer wife' to his family

¹ The simple form of this verb گچمک 'to pass,' which would make its causal گچدرمک [60], but this is also pronounced short گچرمک or گچورمک. Now if we inserted the در it would be too much to pronounce, the د therefore is dropped, and thence کچوررکن the gerund.

² ایرماق (pronounced sä-yi) صویی.

³ Persian substantive in the dative case.

⁴ Pronounced ú-ni-nah; lit., 'to its front' [35].

خاین دؤہ بگا نقدر (نہ قدر) جفا ایلی
 he has done suffering how much to me camel treacherous
 لطف ایڈگ شول خاین دؤدیی^[16] بگا طوٹگ بوغاز
 that I may-seize for me camel perfidious this have the kindness
 لیم- دیمش*
 he said '-cut his throat

[۱۲] برگون یمورطہ ننگ طوقسانی^[210] براتجہ یہ
 for one akjé (a piece) ninety of eggs One day
 آلوب دیگر مسکانہ واروب اونگ^[47] ستار ایمش
 he sold ten of them going to another place taking (buying)
 خواجہ یہ نیچون طوقسان آلوب اون¹ ستار سن
 'you sell ten of them (you) buying ninety why' to the Khoja
 دید کلرنده^[253] خواجہ زیادہ فائدہ دندر
 it is more advantageous' Khoja they having said (to him)
 دوستر بزی تک آلیش ویرشده گورسونلر دیمش
 he said 'they may see in commerce us also (me) (in order that) friends
 [۱۳] خواجہ نصرالدین برگون بر ایرماق کنارینہ^[35] واروب
 going to its banks river a one day Nasr-il-deen Khoja
 او طوررکن اون دانه² اعمی گلورلر و خواجہ ایله ایرماقدن
 in the river with the Khoja and come blind men ten sitting down

¹ Vide note 7, page 27.

² اون دانه. Pronounced *tané*. In expressing numbers a qualifying noun is often added: if speaking of men they say یوز نفر or کشی 'three hundred persons'; if of animals they would use the word باش: 'one hundred and two (heads of) lambs'; یوزایکی باش قوزی, 'thirty heads of horses. If of arms or instruments قطعہ; if of small or *unimportant* things, دانه 'a grain': as, چولمک, 'one empty flower-pot.' We may suppose that poor blind men fall under the last denomination in the opinion of the relater of the story (!).

[۱۰] برگون خواجه يه دیرلر که آی یثگی
 One day to the Khoja they say that the month' new
 اولدي اسکي آيی^۱ نیلرلر (نه ایلرلر) خواجه ایدر
 the old is become month 'what do they do (with it) Khoja replies

قررلر یلدز یاپارلر*
 'they make stars they break (it)'

[۱۱] برگون خواجه بر قافله ایله شهردن چیقوب کتمگه
 One day Khoja with a caravan from the town going out to go

مراد ایلدي مگر بونگ بر دؤدسی^[210] وارایمش کندی کندوی
 intended but (him) of this (his) a camel he had to himself

ایدر باری یایان گتمکدن ایسه^[74, 123] شود دؤدیه
 Lord' says on foot rather than if I should go on this camel

بنه یم^[101] صفا ایله گیددیم بعده دؤدیه بنوب
 I may ride with pleasure I may go then to the camel mounting

قافله ایله گیدرکن دؤه کوکریوب خواجه یی یره
 going with the caravan the camel stumbling the Khoja the ground

اوروب^۲ اوزرینه^[35] چوکوب خواجه فریاد ایدر^[61] قافله-
 throwing upon him mounting the Khoja calls out the people-

-خلقی بونی قورتارلر بروقتدنسگره خواجه ننگ^[16]
 -of the caravan this person (him) save after a little while of the Khoja

عقلى باشنه^[35] گلوب 'اي مسلمانلر گوردیگز می شول
 the senses coming into his head Oh! Mosolmen this did you see

¹ آيی the accusative of آی 'a month': the ی must be considered a consonant in this word [8], declined like او and not like بابا; it would be difficult to pronounce three ی together, آيیي, therefore they pronounce this á-í, 'a month,' áyi accusative, and not áyiyí.

² Pronounced *vürüp* 'from اورمق 'to throw, to beat,' etc.

اما [210] قاجبیدر آیت یگر می بشی^۱ ایش
 it was fifth the twenty of the month but 'how much is it
 خواجہ بر از صبر ایدگ^۲ بقایم دیوب
 saying 'I will see make (wait) patience little a' Khoja
 اوہ گلوب چولمگی دوکر سیار کورر
 sees counts (the stones) upsets the vase coming to (the) house '
 کہ یوز یگر می طاش اولمش خواجہ اگر
 if' Khoja 'have become stones 20 100 that
 بوٹگ جملہ سن^۳ دیرسم^۴ بگا سفیہ دیرلر
 they will say (call) foolish to me I should say all of this (number)
 دیو [123] کلوب خلقہ بوگون آیت
 of the month to-day' to the people (and) coming saying this
 تمام قرق بشیدر دیدکدہ [253] بونلر ایدرلر 'ای
 Oh!' answer these saying (which) 'fifth it is the forty full
 خواجہ بر آبی تمام اوتوز گوندر [232] سن قرق-
 the forty- you days (is) thirty complete month a Khoja
 -بشیدر دیرسنگ خواجہ ایدر بن انصافایہ
 (in) to moderation I' replies Khoja 'sayest -fifth it is
 سویلہ دم اگر چولمک حسابنہ بقارسنگ^۵ بوگون
 to-day you look (according) to its account the vase if I spoke
 یوز یگر می سی^۶ در
 it is its 120th

^۱ [45]. بشاجی short for بشی.

^۲ [69]; and see note 2, page ۲۰. ایدگز for ایدگ.

^۳ [210]. جملہ سنی. ^۴ 2nd conditional [102].

^۵ [79]. بقارسنگ.

^۶ 'one hundred,' یوز 'twenty (the نجی [45] is not necessary in summing up) the possessive affix of the 3rd person [33] 'its 120th.'

حلوايي ادمه دوگه دوگه^۱ یدیررلر^۲

'they feed (beating) beating a man (with) sweetmeats

[۹] خواجہ نصرالدین رمضان شریف اولدقده^[130] کندی کندویه
to himself (it) being holy Ramadan Nasr-il-deen Khoja

فکر ایدوب بگا نه لازم خلقه اویوب
imitating the people necessity what to me' making thought

اوروج طومتق بردانه^۳ چولمک پیدا ایدوب گونده^۴ چولمکه
in(to) the vase day by day making use of vase one to fast

بر طاش^۵ براقرم اوتوز گون تمام اولدقده^[130] بیرام
Bairam having been complete days thirty I will leave stone a

ایدرم دیوب چولمکه گونده بر طاش براقمغه^۶
to leave (in it) stone one day by day to the vase' saying 'I will make

باشلر اتفاقا^۷ خواجہ ننگ قزی^۸ بر گون
day one the daughter of the Khoja It happened (that) he begins

چولمکه بر آوج طاش براقور گونلردن برگون^۹
another day leaves (of) stones handful a to the vase

خواجہ یه سوال ایدرلر که بوگون آیتک
of the month to-day' that they make question to the Khoja

¹ The gerund [105] is here repeated twice to give a better emphasis.

² Causal of *یمک* [60]. 'Where whilst beating a man they feed him with sweetmeats.'

³ *Vide* further on, note 2, page ۳۹. ⁴ Ablative case.

⁵ Pronounced *dāsh*.

⁶ Dative infinitive of *براقمق* 'to leave'; the *ق* is changed into a *غ* [57]. ⁷ An Arabic adverb.

⁸ *ی* is the possessive pronoun affixed to *قز* [210].

⁹ *Lit.*, 'From days a day'; 'un de ces jours' as the French would say; a few days later; 'a little while after.'

شونه آتدی نه یاپشدم ایسه^۱ بتون الیمده
in my hands all (of it) I could seize what cast to this (place)

قالدی بوستانچی یا بونلری چواله کیم طولدردی^۲
'filled who in the sack these Oh!' the gardener 'remained

دیدکده^[123] ها اشته بنده [دخی] اول فکده ایدم سنده^[123]
when you I was in this thought I also lo yes' having said

گلدش دیمش*
he said 'came

[۸] برگون خواجه افندی رحمة الله علیه قونیه یه
to Koniah may God have mercy on him! Effendi Khoja One day

واروب برحلواجی^[195] دکانه گیر همان بسم-
in the name- at once entering to a shop of a seller of sweetmeats going

-الله دیوب حلوایی یمگه باشلر^۳ حلواجی
the sweetmeat-seller he begins to eat the sweatmeats saying -of God

بره ادام^[123] نه یپارسن^۴ دیوب خواجه یی دوگمگه^۵ باشلینجه
beginning to beat the Khoja saying 'doest thou what Oh! man'

خواجه دیر که نه گوزل بلده در بو قونیه که
where Koniah this a town is how nice that' says the Khoja

¹ نه یاپشدم ایسه 'whatsoever;' the verb یاپشدم comes between, as in English we would say, 'how desirous soever I might be,' the word 'howsoever' being divided by the verb intervening between *how* and *soever*.

² Pronounced *dol-dur-di*.

³ When the Mohamedans sit down to a meal, before breaking bread they say '*Bism illa,*' to themselves, and if any one is present, they invite him, with the same phrase, to partake of their repast.

⁴ See note 7, page 27.

⁵ Dative infinitive.

همان [123] بورایہ سیزہ چیتدم ایدی دیمش *
he said 'I had come forth to you here now only

[۷] خواجہ برگون بوستانہ گیروب براز هاوج و
and (name of a herb) some entering to a garden one day the Khoja

براز شلغم ہرنہ بولدی ایسہ^۱ یولوب بر آزن^۲ چوالہ
in a sack a little of it he plucked up he found whatever turnips some

و بر آزن قوینونہ قورکن بوستانچی گلوب بونی
him (this person) coming the gardener placing in his arms a little of it

طوتوب بوندن [31] نہ اررینس^۳ دیدکدہ [253] خواجہ شاشروب
being confounded Khoja having said seekest thou what here seizing

بر جواب بولہ میوب گجیلرہ بر شدید روزگار
wind a strong during the night' not being able to find an answer

آسدی ایدی اول روزگار بنی بورایہ کتوروب آتدی دیدکدہ
having said 'threw bringing here me wind that blew

بوستانچی ایدر یا بونلری کیم یولدی خواجہ ایدر
says Khoja 'plucked who these Oh!' says the gardener

روزگار غایت شدید اولدیغندن [253] بنی شوندن [31]
from that (place) me by its being strong very the wind'

¹ 'whatsoever.' As the learner will not require detailed analysis by the time he reaches this part of the work, we shall content ourselves in future with noting in the text the numbers of the sections in the grammar that bear on the word, and to which we may desire to refer: thus, [41].

² بر آزن is short for بر آزین, Turkish and Persian, 'a little of this,' or برازینی, with the ن intervening [35, 128].

³ See note 7, page 27.

ویرمشرلر خواجہ افندی ہلہ باری اون اچہ
 akjés ten Oh! God come' Effendi Khoja they gave

ایدگ دیمش بعدہ ہلہ^[123] اون طقوز ایدگ
 'make (them) nineteen come' again he said 'make thou (them)

دیو^۱ نزاع ایدرکن او یانوب بقر کہ الندہ
 in his hand that he sees (he) awaking (and) contending saying

برشی یوق ینہ گوزلرین^۲ قپایوب^۳ اللرین^۳ آوازادوب
 extending his hands shutting his eyes again there is nothing

کتور باری طقوز اچہ اولسون دیمش*
 he said 'let it be akjés nine Oh! Lord give'

[۶] برگون خواجہ قیرہ چیقوب گیدرکن
 whilst going going out to the desert-plain Khoja One day

ناگاہ قارشودن براز اتلولر بلورر
 made themselves seen (appeared) horsemen some in front suddenly

خواجہ افندی سرعت ایدوب بر مقبرہ یانہ گلوب اثوابن^۴
 his clothes coming near a cemetery making haste Effendi Khoja

چیتاروب چپالق بر مقبرہ دلیکنہ گیروب یاتور
 lies down entering in the hole of a tomb naked taking off

آتلولر خواجہ یی گوروب یانہ واروب برہ آدہ
 Oh! man' coming near him seeing the Khoja the horsemen

بوندہ نیہ یاتورسون دیدکلرندہ خواجہ افندی بر
 a single Effendi Khoja on their saying 'dost thou lie why here

لاقدردی بولہ میوب بن اهل قبور دن ایدم
 was one of the inhabitants of the tomb I' not finding word

^۱ دیو, for دیوب [123].

^۲ [128]. گوزلرینی, for گوزلرین.

^۳ اللرین, for الیینی [128].

^۴ [128]. اثوابنی, for اثوابن.

او قومغه باشلر بر آدم اشاغيدن يوقاري بقر كورر كه بر
a that sees looks above from below man a he begins to read

حريف مناره ده وقتسنز تمجيد اوقور ايدر
makes reading glorification out of time in the minaret person

بهي نادان سندده¹ بويله كربه آوازيله وقتسنز
out of time with such a detestable voice you ignorant (man) Oh!

تمجيد اوقويورسون² همان خواجه اشاغلي اينوب
descending down Khoja at once 'dost thou read glorification

ايدر آدم نه اوليدي³ بر صاحب خير بوراده
here a charitable person (if) what (harm) would it be Ah!' says

بر حمام ياپه ايدي⁴ ده بزي بو كربه آوازن
from this bad voice us (me) (expletive) should build a bath

قورتاره ايدي⁵ *

he should free (me)

[۵] بر گيجه خواجه يه روياسنده طقوز اچيه
pieces of money nine in his sleep to the Khoja evening One

¹ نادان سندده 'you fool.' نادان, Persian word, 'ignorant.' سندده, *lit.*, 'you also.' This latter word is constantly in use with آدم. 'What a man you are!' [123].

² اوقويورسون—for اوقويورسگن, 2nd present, indicative [76]—which would be too respectful a mode of address to a man one has just called a fool.

³ اولسه ايدي, short for اوليدي, نه اوليدي, [79].

⁴ ياپه ايدي, short for يايسه ايدي 'if he had built,' 3rd cond. [79].

⁵ قورتاره ايدي, for قورتارسه ايدي 'if he had liberated,' 3rd cond. [79].

بیلدگنز^۲ خواجہ ایدر آق شہررد بقاردم^۱ بقدر^۲
how many I looked at Akshahir' says Khoja 'did you know (it)

یلدزلر وار ایسه^۳ بونده ده (دخي) او قدر وار*
there is' so many also here (expletive) there were stars

[۱۲] خواجہ برگون حمامہ گیرر^۴ بقار کہ کیمسه
any one that sees enters to the bath one day the Khoja

یوق جانی صقیلوب^۵ قیہ باشی یہ سویلمگہ^۶ باشلر
he begins to speak to the bathman is vexed his mind (there is) not

خواجہ یہ صداسی خوش گلوب^۷ کند ی کندویہ دیر کہ
that says to himself appears (comes) agreeable his voice to the Khoja

چونکہ^۸ بنم بویله خوب صدام واردر خلق دخي صقاله
'that-for-the-beard-of-the-people I have my voice nice so of me since'

فی الحال حمامدن چیتوب طوغری بر منار دیه
to a minaret straight going out from the bath immediately

چیتوب وقتلر ده اویله وقتی ایمش تمجید
glorification (it was - 12 o'clock in the times of the day) ascending

^۱ بقاردم. First imperfect [99].

^۲ بقدر for نه قدر 'how many' [41]; او قدر or بوقدر 'so many.'

^۳ وار ایسه. Expletive [123], 'how many soever they may be.' ایسه 'if it were,' conditional mood [87], page 36.

^۴ گیرر, from گیرمک 'to enter.'

^۵ صقیلوب. Gerund, translated *positively*.

^۶ سویلمگہ. Dative infinitive.

^۷ گلوب. We shall no longer note this kind of gerund, translatable by a positive tense, as by this time it must become obvious to the learner.

^۸ چونکہ [144].

لطایف خواجه نصرالدین افندی

بلنلریڭز^۱ بلمینلریڭزه^۲ اوڭرتسون^۳ *
 'let them teach to those of you not knowing those of you knowing

[۲] برگون خواجه نصرالدین افندی ایدر ای مسلمانلر
 Mosolmen Oh!' says Effendi Nasr-il-deen Khoja One day

تڭری تعالیٰ یه چوق شکرلر ایدڭ^۴ که دؤدییه قناد
 wings to the camel that make ye thanks many to God Almighty

ویرومش اگر ویرومش اولایدی^۵ اولریڭزه^۶ و یاخود
 or and on your houses it had been given if he did not give

باجه لریڭزه قوناردی باشلریڭزه یقاردی *
 'it would rain on your heads it would perch on your chimneys

[۳] برگون ینه خواجه افندی برشهرده کرسی یه چیقوب
 ascending to the pulpit in a town Effendi Khoja again One day

ایدر ای مسلمانلر بو شهرڭ هواسی^۷ ایله بزم شهرڭ هواسی
 the air of our town with the air of this town Mosolmen Oh!' says

بر-ایمش جماعت دیرلر که خواجه افندی ندن
 whence Effendi Khoja that say the congregation is - one

^۱ بلنلریڭز Analysis: بلن declinable participle of the simple verb
 [105], بلمک لر sign of the plural, یڭنز possessive pronoun [33].

^۲ بلمینلریڭزه, the negative form of the above [114]. سؤمین or سؤمن,
 the ی introduced for the sake of euphony (pronounced *bilmayánleriniz*).

^۳ اوڭرتسون, imperative of اوڭرتمک.

^۴ ایدڭ, short for ایدڭز [69], vide note 2, page ۲'.

^۵ اولسه ایدی 'if it had been given' short for اگر ویرومش اوله ایدی
 [246], 3rd conditional [79]. As اگر comes before, this tense will not be
 mistaken for the optative [78].

^۶ اولریڭزه. Dative case plural. شهرڭ هواسی^۷. Syntax [210].

کیدنجه^۱ جماعت^۲ تعجبہ واروب^۲ بر دخي
once again arrived at astonishment (the) congregation going

چیتار ایسه کیمی مز بلورز کیمی مز بلمیز^۳
'do not know some of us know some of us' if he should stand up

دیمگه^۴ قول و قرار ایلرله^۵ خواجہ گینه برگون بر منوال^۶
in the manner one day again Khoja they-determined to say

مشروح^۶ کرسی یه چیتوب ایدر ای قراندش لر بن سزه
to you I brethren Oh!' says mounting to the pulpit explained

نه سویلیه جگم^۷ بلور میسگنر^۸ انلرده (دخي) دیرلر کیمی مز^۹
some of us' they say they also 'do ye know shall say what

بلورز کیمی مز بلمیز خواجہ ایدر نه گوزل
nice how' says Khoja 'do not know some of us we know

^۱ کیدنجه. Gerund.

^۲ واروب. Here is a good example of the expediency of translating the gerund by a positive tense in English. The Turks accept this uncertain term for what it is worth, and understand by it that the story is not concluded; but it does not leave in their mind any vague idea which the literal translation of several gerunds one after the other might cause to a European.

^۳ بلمیز or بلمزایز [108, 119]. The first is the softest, and of course preferred.

^۴ دیمگه. Dative infinitive.

^۵ ایلرله. This one auxiliary serves the two Arabic nouns قول و قرار.

^۶ بر منوال مشروح [124].

^۷ سویلیه جگم or سویله جگم, 1st future [99].

^۸ بلور میسگنر [118].

^۹ کیمی مز. — کیمی is a Turkish adjective, to which the possessive pronoun of the 1st person plural is affixed [33].

کرسى يه چيقوب ايدر^۱ اي مؤمنلر بن سزه نه
what to you I believers Oh' said mounting to the pulpit

ديه جگم بلورميسنگز جماعت ديرلر كه خير خواجه افندي
Effendi Khoja no' that say the assembly 'do ye know I shall say

بلميز^۲ خواجه يا سز بلمينجه بن سزه
to you I not knowing ye Oh!' (said) the Khoja 'we do not know

نه سويليه يم^۳ ديمش بر گون خواجه افندي ينه
again Effendi Khoja day one he said 'shall I say what

کرسى يه چيقوب ايدر اي مسلمانلر بن سزه نه
what to you I Mosolmen Oh!' says ascending to the pulpit

ديه جگم بلورميسنگز انلرده^۴ (دخي) ديرلر كه بلورز
'we know that' they say also they 'do ye know I shall say

خواجه يا سز بلدكد نصنگره^۵ بن سزه نه سويليه يم
'shall I say what to you I since you know Oh!' Khoja (says)

ديوب كرسيدن اشاغي^۶ اينوب چيقوب
going out descending (he) down from the pulpit saying (which)

^۱ ايدر is the 3rd person, present tense, of the indicative of ايتمك, an old-fashioned word, now represented by ديمك 'to say.'

^۲ بلميز, 1st person plural, present tense, indicative mood of the negative verb بلممك [108], and short for بلمز اينز, vide note to [119].

^۳ سويليه يم or سويله يم [101], lit., 'may I say.'

^۴ انلرده. Expletive [123].

^۵ بلدكد نصنگره. Indeterminate [105]. The verbal noun of the participle دن سنگره (of the verb بلمك) 'having known,' with the addition of دن سنگره. See [116, 131].

^۶ اشاغي, pronounced *ashagha*. See note, page 16.

PLEASING TALES

OF

KHOJA NASR-IL-DEEN EFFENDI.¹

لطائف خواجه نصرالدين افندي

Effendi Nasr-il-deen of Khoja Jokes

روایان اخبار و ناقلان آثار و محدثان
 tellers of tales and (of) events reporters and news Relaters (of)
 روزگار شویله روایت و بویوزدن حکایت
 stories in this way (face) and narration thus experienced (persons)
 ایدرلر که *
 that they say

[۱] خواجه نصرالدين افندي بر گون و غط - ایچون
 for preaching day one Effendi Nasr-il-deen Khoja

¹ Nasr-il-deen Khoja was the wit of his day, and to him are attributed many witticisms and eccentricities that do not belong to him. He is supposed to represent the Jehya of the Arabs. Hans Andersen has immortalized him in his tale of the 'Grosse Claus und die klein Claus,' which is taken from an oriental tale, and transformed ingeniously by this talented writer. The original of this tale will appear in the author's work entitled 'Turkish Tales in English,' to which the reader is referred for a further account of Nasr-il-deen Khoja. Among other contradictions related of Nasr-il-deen Khoja, the Turks say that 'such were the contradictions in his character and throughout his whole life—sometimes appearing so learned, sometimes so stupid, etc.—that even after death these *contradictions* were kept up: and that 'his tomb has now an iron grate, with a large gate and lock, but *no railing round it.*' The author has, however, visited his tomb at Ackshahír, and can attest that this is 'a vulgar error,' and that it is a simple unassuming monument, with an iron *railing round it*, and a small gate and lock like the rest of the tombs of the Mosolmen near it.

عظيم شيلر گوردجك سگ [٥١] و اكا ديديكه 'حقا حقا'
hakkan hakkan dediki ana va 'gurejeksin sheiler 'dzim
 truly truly' said that to him And 'thou shalt see things great

سزه ديرم شمدنصكره گوگوي اچلمش و بني آدمگ
beni-adamin va achilmish gûgi shimdan-sonra derim sizah
 of the Son of man and opened (the)heavens after this(time) I say to you

اوزرينه چيقوب اينن اللهد ملكلريني گوره سز²
gureh-siz meleklerini Allahin inan chiküp üzerinah
 you shall see (his)Angels of God descending ascending upon him

١ حقا حقا or حقا حقا^١. Adverb [121].

٢ گوره سز^٢. Here again we have the optative for the future tense
 جكسگنر, but as a superior addressing inferiors, Christ uses the
 abbreviated form سز گوره. See note 2, page ٢٠, on بگش
 instead of گلنر بگش.

بيلورسن عيسى دخي جواب ويروب اگا ديديكه فيلپس
Philippos' dédiki' áná verüp jawab dakhi 'Yisa 'bilursin
 Philip' said that to him giving answer also Jesus 'do you know

سني چاغرمزدن - اول^۱ سن انجیر آغاچنگ التنده ايکن^۲ بن
ben iken altindah aghajinin enjir san chaghirmazdan evvel seni
 I being underneath it of tree fig thou before calling thee

سني گوردم [۱۳۹] ناثاناييل جواب ويروب اگا ديديكه يا ربي
Rabbi ya' dédiki' áná verüp jawab Nathanyil gúr-dum seni
 Rabbi oh!' said that to him giving answer Nathaniel I saw thee

سن اللهنگ اوغلي سگ - سن اسراييلنگ ملكي سگ [۵۰] عيسى
'Yisa 'sin melekî Israîlin san oghlû-sin Allahin san
 Jesus 'art the King of Israel thou the son art of God thou

جواب ويروب اگا ديديكه بن سگا - سني انجیر آغاچنگ
aghajenin enjir seni sáná ben' dédiki' áná verüp jawab
 of tree fig thee to thee I' said that to him giving answer

التنده گوردم - ديدوگم - ايچون^۳ اعتقاد ايدروميسگ بونلردن
bünlardan idermisin? i'tikád dédugim-ichün gürdum altindah
 than these dost thou make? belief for my having said I saw under it

¹ چاغرمزدن اول. See [116, 131, 251].

² ايکن. Here we see the use of the gerund as denoting a stop, without which we could not make sense of this phrase. Following our rule of seeking the gerunds in their turns we have اول 'before Philip's calling thee,' ايکن 'thou being under the fig tree, I saw thee,' گوردم the verb, at the end.

³ ديدوگم ايچون 'for my having said, thee I saw under the fig tree,' Analysis: ديدوگ verbal noun [106] م the possessive affix [33] ايچون disjunctive post-position. See [243].

يوسفك اوغلي ناصرتلو^١ عيسي يي [١٣٦] ناثانايل دخي اگا
aná dakhi Nathanyil 'Yisayi Nasarethu oghlü Yusufin
 to him also Nathaniel 'Jesus the Nazarene the son of Joseph

ديديکه ناصرتدن بر ايو شي چيتمق قابلميدر^٢
'kabilmidir chikmak shéi ayi bir Nasaret'dan' dédiki
 'is it possible to come forth thing good one from Nazareth' said that

و فيلپس اگا و باق و گل و عيسي [١٣٧] ديدي و
'Yisa va dédi 'bak va gél' ána Philippos va
 Jesus And he said 'see and come' to him Philip and

ناثانايلش^٣ کندويه^٣ گلدوگني^٤ گور مكله^٥ انش
ánin gürmeklah galdugini kenduyah Nathandilin
 of him seeing (the) his coming to (him)self of Nathaniel

حقنده ديديکه اشته حقيقتده بر اسراييلو^٦
Israellu bir hakikat-dah Ishtah' dédiki hakindah
 an Israelite one in truth (Behold)there' said that in the truth (regarding)

انده حيله يوقدر^٧ [١٣٨] ناثانايل اگا ديديکه بني نردان
néradan béni' dédiki ána Nathanyil 'yokdir hiléh andah
 from whence me' said that to him Nathaniel 'there is not guile in him

^١ ناصرتلو. See chapter on 'Derivation' [202] for the use of لو or لي.

^٢ قابلميدر 'is it credible?' The Arabic adjective قابل signifies 'receivable,' hence 'acceptable to belief,' thence 'credible.'

^٣ کندويه or کندويه. See [28].

^٤ گلدوگني. Let us analyse this word. Infinitive گلمك 'to come,' past verbal noun گلدك 'the coming,' گلدوگي 'his coming,' (the و being introduced to facilitate the pronunciation), يي the possessive pronoun [33] (ني) the termination of the accusative case [35], the ن intervening, the first ي is dropped, and we have گلدوگني in accusative case [128].

^٥ [132, 249]. گورمكله. ^٦ [202]. اسراييلو. ^٧ [94]. يوقدر.

دیدی	گل	آرد سجه	اگا	و	فیلپسی بولدی	استرایکن ^۱
<i>dédi</i>	<i>'gél</i>	<i>ardimjah</i>	<i>ána</i>	<i>va</i>	<i>büldi Philipposi</i>	<i>ister-ikan</i>
he said	'come	after me'	to him	and	found Philip	wishing
بترسگ	و	آند، یاسگ	بیت سیدان	ایسه ^۲	فیلپس	[۱۳۴]
<i>butros-in</i>	<i>va</i>	<i>Andreasin</i>	<i>Beit-saida-dan</i>	<i>issah</i>	<i>Philippos</i>	
of Peter	and	of Andreas	from Bethsaida	(expletive)	Philip	
دیدیکه	اگا	بولوب	فیلپوس	ناثانایایی	ایدی	[۱۳۵]
<i>dédiki</i>	<i>ána</i>	<i>bülüp</i>	<i>Nathanaili</i>	<i>Philippos</i>	<i>idi</i>	<i>shehrindan</i>
said that	to him	finding	Nathaniel	Philip	was	from (the) town
حقتده	اتگ	که	بولدق	کمسنه بی	بز اول	
<i>hakindah</i>	<i>anin</i>	<i>kí</i>	<i>büldik</i>	<i>kimesnayi</i>	<i>ol biz'</i>	
in his truth (regarding)	of him	that	we have found	person	that we'	
یعنی ^۴	یازدیله ^۳	پیغمبرلر	و	شریعتده	موسلی	
<i>ya'ni</i>	<i>yazdiler</i>	<i>Paighamberler</i>	<i>va</i>	<i>sharia't-dah</i>	<i>Müsa</i>	
that is to say	have written	the Prophets	and	in the law	Moses	

upon is to rise up 'and be doing', thence 'to go.' We have here a good example of the recourse the Turks—by reason of the poverty of their language—have to *inference* in order to form their words. But we must not be astonished at this. Was not the English and all other languages first formed in this way? and the word, once accepted into the language, lost its origin: for instance, 'to con-tend,' (strive with) from the Latin; and in the German, which is now a rich language, we have, for example, an original word, *um-bringen*, 'to bring about,' accepted and established as 'to kill.'

¹ استرایکن, gerund of استمک [105].

² ایسه, See [123, 238].

³ یازدیله 'they wrote,' third person plural of the perfect tense, indicative mood of یازمق 'to write.'

⁴ یعنی. Arabic conjunction [169].

دیمکدر	بولدق ^۱ [۱۳۲]	و	انی	عیسی ^۲ به	گتوردی	عیسی ^۳ دخی
démek āir	būlduk	aní	va	'yisaya	gú-türdi	'Yisa dakhi
		And	him	to Jesus	he took	also Jesus
						(it signifies
اگا	باقب	دیدیکه	سن	یونا - اوغلی	سمعون	سگا ^۴
aná	baküp	dédiki	san'	oghli yūna	'ün-sin	sana
to him	looking	that	thou'	(his)son	Simon-art	to thee
كفاس	دینله ^۵	بو	کلمه	ترجمه	اولنسه	بطرس
Kefas	'dinlah	bū	kaliméh	terjimeh	olunseh	bütros
Cephas	'shall be said	this	word	translated	if it should be	a stone
دیمکدر ^۶ [۱۳۳]	ارته ^۷ سی	گوند	عیسی	جلیلہ	عزیمت	ایتمک ^۷
démek dir	ertasi-gündah	'Yisa	Jelilah	'azimet	étmek	to make
signifies	In the next day	Jesus	to Galilee	departure	to make	departure

¹ دیمکدر بولدق. Here we have two verbs evidently independent of each other; they must therefore each have a sentence of their own. On looking closer we shall find that the first belongs to the phrase in parenthesis, and the second to the original phrase.

² عیسی^{۱۶} به [16] dative.

³ دخی [140].

⁴ یونا اوغلی سمعون [212].

⁵ دینله from دینلمک 'to be said' or 'called' (irregular verb), which is the passive form of the active دیمک 'to say': it would be difficult to pronounce دیلیمک according to rule [107], so ن is inserted in forming the passive [62]: here the optative is used for the imperative.

⁶ دیمک در (lit., 'to mean is.')

⁷ عزیمت ایتمک. The accepted signification of this composite verb is 'to go,' applied to persons of rank to imply that they honoured a place by their presence. It is a perversion of the Arabic عزیمت, which, for one of its meanings, has 'to determine or intend,' therefore to resolve

ايکينگ بري^۱ سمعون - بطروشگ قرنداشي اندرياس ايدي
idi Andreas karindashi Sam-'ün-Bütrosin biri ikinin
 was Andreas the brother of Simon Peter one of (the) two

اگنا بولوب^۴ سمعوني^۴ کندو قرنداشي اول^۳ مرقوم^۲ [۱۳۱]
áná bülüp Sam-'ü-ni karindashi kéndü évvela marküm
 to him finding Simon brother his own firstly The aforesaid

ديديکه بز مسيحي که ترجمه اولنسه^۵ خريستوس
Khristos olunsañ terjiméh ki Messihî biz dedikê
 Christ if it should be translated that) (the) Messiah we said that

ايتمکله. This gerund [241] should in English be translated 'on making' (and then a pause), as the sense of the phrase here shows.

^۱ بري, Let us take the sentence backwards from بري and we shall have 'One of the two (who were) the goers after Jesus on hearing from John the word'; and then let us go to the end of the phrase (ايدي) and read backwards up to (بري) and we shall have the sense complete. ايدي etc. 'was Andreas, the brother of Simon Peter.' Generally the best way to make out a complicated sentence is first to find out the gerund and read from it backwards up to the beginning, then to go to the verb and read backwards from it up to the gerund. If there are several gerunds you take each, of course, in its turn, and last of all the verb of the sentence to which it is the winder-up. We shall be able to exemplify this better as we proceed.

^۲ مرقوم. See [223].

^۳ اول. Adverb [121].

^۴ بولوب. The accusative case after سمعوني.

^۵ اولنسه. 2nd conditional of اولنمنق [79].

نه آرارسنگز انلر دخي اگا يا رتي كه ترجمه
terjameh ki) 'Rabbi ya' aná dākhī onlar 'neh arar siniz'
 translated that) 'Rabbi O' to him also they 'What seek you?'

اولنسه يا معلم ديمكدر نرده^۱ اوتررسن ديديلر [۳۹] اول
ol dediler 'otürürsin nêradah' demekdur mu' allem ya olunsañ
 He they said 'residest thou where' (means master oh if it should be

دخي انلره گلگد باقتد^۲ ديدي انلر دخي واروب نرده^۱
nehradah varup dākhī onlar dedī 'bakin gelin' anlarah dākhī
 where going also they he said 'see ye come ye' to them also

اوتردوغني^۳ گوردكده^۴ اول گون ياننده طورديلر
dürdiler yanindah gün ol gürdik-dah otürdughini
 they remained near to him day that having seen his having remained

زيرا اوزمان - اون - ساعته يقين ايدي [۴۰] اول سوزي
süzi ol idi yakin own sa'at-ah o-zaman zîrah
 word This it was near to (the) ten(th) hour (at) that time because

يحيي دن استماع - ايتمكله^۵ عيسي ننگ - آرنجه - گيدن
gidan ardinjah 'yisanin istima' êtmeklah yehyadan
 going after (him) (of) Jesus on (making) hearing from John

¹ نرده 'where,' adverb of place, short for نه يرده 'in what place.'

² گلگد باقتد short for گلگز باقتز. This abbreviated form of the imperative mood is much used in common parlance—it implies familiarity, or rather that the person speaking is of higher rank than those he addresses.

³ اوتردوغني past verbal noun 'having sat,' declined اوتردق 'his having sat,' اوتردوغني, the accusative case after the verb 'seen.'
 نرده اوتردوغني i.e. 'the place where he had remained—they saw.'

⁴ گوردكده 'on their having seen,' a gerund which must be translated in English by 'they saw.' See note on this subject, page ۱۶.

⁵ استماع } Arabic substantive and composite verb with the gerund.
 ايتمكله } See [132] 'whilst, 'with,' 'by,' or 'on hearing.'

در [۳۵] ارته سي-گون يحيى بينه طوردي و كندو شاگرد لردن
shakirdlerindan va kendü dürdi yénéh yehya ertisi gün der
 from his disciples and his stood again John The next day is

ايكيسي^۱ دخي [۳۶] و گزن^۲ عسي يه باقوب اشته اللهك
allahin Ishteh' baküp 'Yisayéh gézan va dakhi iki si
 of God Lo!' seeing Jesus passing And also two of them

قوزو سي^۳ ديدي [۳۷] و اول ايكي شاگرد^۴ انك سويلدوگني
seu-i-la-dugini anin shakird iki va-ol dedî küzüsi
 his having spoken of him disciples two And that he said 'the (his) lamb

اشتدنجه^۵ عيس نك اردنجه^۶ گيتديلر [۳۸] عيسي دخي دونوب
dü-nüp dakhi 'Yisa gittiler ardinjah 'Yisanin ishidinjah
 turning also Jesus they went after him of Jesus hearing

و انلرک آردنجه گلد کاريني گورمكله^۷ انلره ديديكه
dédiki onlarah gür-meklah gueldik-lerini ardinjah va anlerin
 said that to them seeing their coming after him and of them

^۱ ايكيسي. See [47] accusative after the verb *dürdiler*, understood.

^۲ گزن. The participle used adjectively to 'Jesus.'

^۳ و اول ايكي شاگرد. Here we see again the demonstrative pronoun used indeclinably with the 'two disciples.' Note that the last word is in the singular [44, page 16].

^۴ سويلدوگني past verbal noun, 'the action of having spoken,' سويله دوگي 'his having spoken,' (the و introduced for the sake of euphony), سويلدوگني the accusative, the ي being dropped and the ن intervening [35].

^۵ اشتدنجه. 'On hearing.' Here we see the use of this gerund, which implies something more than simply 'hearing.'

^۶ اردنجه. 'after him.' If we analyse it, we have ارد 'behind,' a Turkish substantive ن or ي, possessive pronoun, جه expletive, adverbial termination [123].

^۷ گورمكله. See [132] 'on seeing.'

و اٺگ اوزرنده^۱ - بر قرار^۲ اولديغنى^۳ - گوردم [۳۳] و بن اي
ani ben va gürdum oldighini ber-karar üzerindah anin va
 him I And I saw having been in abode upon of him and

بيلمزدم اما بني - صوايله تعميد ايتمگه گوندرن - بگا
bana gúnderan etmégah ta'mid sü-ilah béni amma bilmazdim
 to me the sender to baptise with water me but did not know

ديديکه کيمگ اوزرينه^۴ روح^۵ اينوب^۵ اوزرنده
üzerindah énup Rühin üzerinah kimin dediki
 upon him (the) descending of the Spirit upon of whom said that

قالدوغني^۶ گورر سگ - روح القدس ايله تعميد ايدن^۷ اول
ol ta'mid idan Ruh-il-Kudus-ilah gürürsan kaldughini
 that baptiser with the Holy Ghost thou shalt see the (its) remaining

در [۳۴] و بن گوردم و شهادت ايتدمکه اللهگ اوغلي^۸ او
o oghli allahin éttimki shahadet va gür-dum ben va dir
 he the son of God gave-that witness and saw I And is (he)

^۱ and some others, and اوترو, سز, کمي, ايله, ايچون, اوزره [134] اوزرنده^۱ amalgamate with the preceding word, and serve as a kind of stop and a conjunction. Here it is declined, and the requisite possessive pronoun introduced [210] (*lit.*, 'its upon,' or 'his upon.'). *Vide* note 7, page ۲.

^۲ بر قرار. Persian and Arabic.

^۳ اولديغني 'his or its having been,' اولدوق [84] اولدق past verbal noun or اولديغيني (or for the sake of euphony اولدوغيني, page 16), the accusative after the verb *gürdum*, 'I saw.'

^۴ اوزرينه. Here we find the use of the post-position اوزره, denoting a pause, otherwise the sense would not be so clear.

^۵ روح^۵ اينوب. Another pause at the gerund.

^۶ اوزرنده قالدوغني stands as one word in the accusative case after *gürürsan*, and requires a hiatus nearly equal to a comma.

^۷ ايدن. A composite verb [64], the verbal noun of the declinable participle of ايتمگ [71] 'doing,' ergo 'the doer.'

^۸ اوغلي. This word is pronounced اوغلو for reasons given in page 16.

اول اولنمشدر زيرا بندن اول ايدي [۳۱] و بن اي بيلمزدم^۱
bilmazdim anı ben va idi benden evvel zira olünmishdur evvel
 did not know him I And he was before me because he was before

اما اسراييله ظاهر اولمه سي ايچون^۲ - بن صوايله -
sü-ilah ben ichün olmasi zaher Israyileh amma
 with water I for (that) he should be manifest(ed) to Israel but

تعميد ايدرک^۳ گلدم [۳۲] ويحيي شهادت ايدوب ديديكه بن
ben' dediki idüp shehadet va yehya 'gueldim ta'mid-iderek
 I' said that making witness And John 'I came baptizing

روح^۴ سمان - گوگرجن-گي^۴ - نزول ايتديگني^۵
etdigini nizül gü-wer-jin-gibi samadan Rühin
 its making descent like a dove from (the) heavens of (the) Spirit

¹ بيلمزدم, short for بيلمزايدم, 1st imperfect, indicative mood of the negative form, بيلممک, of the active verb بيلمک 'to know.' بيلمم 'I do not know.' بيلمزدم 'I did not know' [108, 119].

² اسراييله ظاهر اولمه سي ايچون. The conjunction ايچون joins all the preceding words together, and they run one into the other till you come to ايچون, where you stop; *lit.*, 'to, Israel—manifest—to be—for, I came.'

³ تعميد ايدرک. The gerund ايدرک 'doing,' with the word گلدم 'I came,' conveys an action being done whilst walking, — 'as I walked along, I came baptizing.'*

⁴ گي is one of those post-positions which, like ايچون and ايله, are amalgamated with the word preceding them.

⁵ ايتديگني pronounced *et-digini* or *et-dügini*. Here is the appearance of an *accent* on the first syllable, but it is only on account of the double letters *td* coming together, which of course throws the weight of the syllable on the preceding vowel.

* This gerund as well as three others [72] are translated by the word 'doing,' there being in English no exact equivalent for each; but they do possess a different power and use too slight to be explained, but which a little practice and attention will best point out to the learner.

واقع اولوب - و اورادد^۱ يحيى تعميد ايدرايدي ۲۹ ارتسي گون^۲ يحيى
yehya ertasi gün ta'mid-ider-idi yehya oradah va vak'e olup
 John The next day was baptising John there and took place

کندويه^۳ گلن^۴ عيسي بي گوروب^۵ ديديكه^۶ اشته اللهگ قوزوسي
küzüsi allahin Ishteh' dediki gürüp 'Ysayi gélan kendüyah
 his lamb of God Lo' said that seeing Jesus coming to (him)self

که دنيانگ گناهني^۷ رفع ايدر^{۳۰} بو در-اول کمسنه -
kimesna ol der bü raf'-ider günahini dünyanin ki
 person that is This takes up (away) (its) sins of (the) world that

بن انگ - ايچون^۸ ديدمه که - عقبمجه بر آدم گليور که بندن
bandan ki guéliyor bir-adam 'akbinja dedim-ki anin-ichün ben
 than me that is coming a man after me I said that for of him I

^۱ اورادد 'there,' adverb of place; short for اورادد 'in that place.'

^۲ ارتسي گون, an adverb of time.

^۳ کندويه. See [28]. It is easier to pronounce *kendüyah* than *kendiyah*.

^۴ گلن, the declinable participle of گلمگ. It is here used as an adjective to 'Jesus,' which is in the accusative case, after گوروب.

^۵ گوروب, the gerund of گورمگ 'to see.' It serves, like a comma, to denote a pause in the sentence, vide [243]. Observe, also, how the dative case stands first [216], 'to himself the coming Jesus he saw.'*

^۶ ديديكه 'said that.' They generally take occasion to breathe here, and make these two words one.

^۷ دنيانگ گناهني. Syntax [210].

^۸ انگ ايچون. See [135].

* So that, as we see, gerunds may often, if not always, be translated as an active and positive form of the verb—'he saw,' not 'seeing,' which latter, in English, gives the sense an indefinite idea, which becomes puzzling in a long sentence. The learner should take note of this observation, and practice in translating any long phrase he may come across, of which he will find abundance, particularly in letters, where the writer endeavours to make the whole letter as one period, to be read through, merely drawing a long breath now and then where the gerunds occur, to enable him to proceed to the end!

عقبهجه^۱ گلن^۲ اول در که بندن اول^۳ اولنمش در- بن انڭ
 anin ben olunmishder bendan evvel ki dir ol gelan 'akbimjah
 of him I he was before me that he is that coming after me

پاپوچلرینڭ تصمه سنی^۴ چوزمگه^۵ لایق دگلم [۲۸] بو احوال^۶
 ahwal bü 'dey'ilim layek chüzmeğah tasmasını babüchlerinin
 matters This 'I am not fit to loosen the latches of his shoes

و کیفیات اردنڭ اوته سندده اولان^۷ بیت ابراده
 Beit 'abradah olan otahsindah Ardanin va keifiyat
 in Bethabera (being the other side) of Jordan and circumstances

^۱ عقبهجه. جه. An adverbial termination. See [123].

^۲ گلن, the verbal noun of the participle 'coming,'—'the comer.'

^۳ بندن اول. See [137].

^۴ انڭ پاپوچلرینڭ تصمه سنی 'of him of his shoes its latchet,' vide Syntax [210]. Here we have first, انڭ, the first substantive in the genitive case, before پاپوچلرینڭ, which has the possessive pronoun ی not dropped. Next we see انڭ پاپوچلرینڭ as one word, the first substantive in the genitive case plural, before تصمه سنی, which has the required possessive pronoun سی, with the ی dropped, and the ن inserted [128]. It will be observed that we are often referring to this, and that we have placed this rule at the head of the rules in the Syntax. It forms one of the peculiarities of the language, and it is desirable that the learner should be well grounded at first on this point, as it will save him a great deal of trouble as he proceeds in his reading.

^۵ چوزمگه, dative infinitive, vide note 9, page 28.

^۶ بو احوال. Here, again, the demonstrative pronoun بو is used as if it were indeclinable, and has much more force joined to an Arabic plural.

^۷ اردنڭ اوته سندده اولان, vide Syntax [210], 'being on its other side of Jordan.'

[۲۵] و انلر اگا سوال ايدوب - اگا ديديلرکه ايمدي
imdi' dedilerki ana idup su' al ana anlar va
 now' said that to him making question to him they And

اگر سن (مسيح - ياخود ايليا و ياخود^۱ اول پيغمبر) - دگل
déyil Paighamber ol yakhod va Elia yakhod Messih san éguer
 not prophet that or and Elias or (the) Messiah thou if

ايسگ^۲ نيچون تعميد ايدرسنگ [۲۶] يحيي دخي انلر
onlarah dakhi yehya ' idersin ta'mid nichün isin
 to them also John 'dost thou make baptism why if thou art

جواب ويروب ديديكه بن صوايله^۳ تعميد ايدرم اما
amma ta'mid iderim sü-ilah ben' dediki verüp jawab
 but baptise with water I' said that giving answer

اراگزده^۴ بر كمسنه طورر كه اني بيلمزسنگز^۵ [۲۷] بنم
benim bilmazsiniz ani ki dürür himesnah bir - aranzdah
 Of me you do not know him that stands person one among you

¹ and or,' two conjunctions for one [147].

² ايسگ short for ايسنگ, which would be difficult to pronounce; the s is therefore dropped: ايسگ *issin* (note, page 16) with دگل is often made one word, and pronounced *déyilsin* for *déyil issin*, 'if thou art not;' [123] and this can here be done perfectly without incurring the risk of its being taken for *deyil sin*, the affirmative, 'thou art not,' because it is preceded by اگر 'if,' vide [143]; گيتمز ايسم for گيتمسم.

³ 'with water.' صوايله is one of those post-positions like ايچون, which, when they occur, are joined immediately to the word, and form one with it [132].

⁴ اراگزده, Lit., 'from the middle (of) you.' ارا is a Turkish substantive, گز the possessive pronoun, 2nd person plural [33], and ده post-position [130].

⁵ بيلمزسنگز, the 2nd person, present tense, indicative mood, of the negative verb بيلمك; of the simple verb بيلمك 'to know,' vide [108].

نه دیرسن ۲۳ اول دخي دیدیکه بریه ده - ندا ایدنگ^۱ اوazi
avazi nida idanin berriyedah' dediki dakhi ol 'dersin né
 a voice of crying in(the)desert' said that also He 'sayest thou what

ایم - ریشک یولنی^۲ دوز ایلینگ^۳ نیجه که^۴ اشعیاء پیغمبر
Paighamber Esh'aya nijeh ki düz eileyin yolini Rabbin im
 (the) Prophet Esaias as straight make his road thy Lord's I am

سویلدی ۲۴ و اول^۵ گوندزلن^۶ کیمسنه لر فریسیلردن ایدیلر
idiler Pharisilerdan kimesneler gunderilan ol va 'seu-i-ladi
 were (of)from(the)Pharisees persons sent those And 'spoke

turned to و for the sake of euphony. It may be also کندینگ, as the speaker chooses. The حقه ده ش is the possessive pronoun required by the rule in Syntax [210]: 'of thyself in thy truth.'

^۱ ندا ایدنگ, composite verb [64]. ندا Arabic noun; ایدنگ declinable participle of ایتمک [71]. ایدن 'the doing;' ایدنگ 'of the doing,' genitive case.

^۲ ریشک یولنی. See Syntax [210]. یولی 'his road;' بولینی or یولنی the accusative case [35].

^۳ دوز ایلینگ, composite verb or not, as we please to consider it. دوز is a Turkish adjective, meaning 'flat,' and used as a substantive, with the auxiliary ایلیمک; or we may call it a separate word 'straight,' and ایلینگ, short for ایلیمه سگز, or ایلیمه گز, or ایلیمه گز, the 2nd person plural imperative, 'make ye' [69].

^۴ نیجه که, adverb of comparison, 'as.'

^۵ اول. Here we have اول used as an indeclinable demonstrative pronoun, and placed before کیمسنه لر 'persons,' in the plural. It has much more force than if it were declined, when the ل would be dropped. See [27, 31].

^۶ گوندزلن, the passive of the declinable participle گوندرن, which is formed by the insertion of ل, vide [107], 'sent.'

اڱا صورديلر^۱ که ايمدي سن کيم سنگ - ايلياهي سنگ^۲ اول
ol 'Eliá mi sin kim sin san imdi' ki sordiler ána
 he 'Elias art thou? what art thou? thou now' that asked to him

دخي دگلم ديددي سن اول پيغمبرهي سنگ - يوق - جواب
jawab 'yok' 'Paighamber misin ol san' dédi 'déyitim' dakhi
 (he) answer 'No' 'Prophet art thou that thou' said 'I am not' also

ويردي^۳ ۲۲ ايمدي اڱا - سن کيم سنگ - ديديلر - تا که بري^۴
bizé ta ki' dédiler 'kim sin san' ana imdi verdi
 (of) us in order that' they said 'who art thou thou' to him Now gave

گوندرنلره^۵ جواب ويرديز - کندوگنگ حقدده^۶
hakín-dah kendunin véreh-yiz jawab gúnderan-lerah
 regarding (in thy truth) of thyself we may give answer to the senders

'اڱا صورديلر^۱ to him they asked.' There are some verbs that take the dative case, some the ablative. Grammarians have given a list of them under different heads (*vide* Davids, page 112). We have not inserted any list in this work as, practically, it is of little use, and would have served only to occupy much space: the sense generally, and a little habit and practice, will soon lead the learner to make the distinction, as soon as he has entered into the construction of the language, and *idealized* it, which he will best do by reading as much as he can, first with literal translation, and next with free translation, until he is enabled to understand whatever is put before him.

^۲ سنگ. ايلياهي. The *مي* is the sign of a question asked [120].

^۳ جواب ويردي [64]. It will be observed that many other Turkish verbs are used as auxiliaries, besides those noted in the Grammar.

جواب ويرمك 'to answer.' ^۴ بري, accusative [27].

گوندرنلره^۵, verbal noun of the declinable participle ('the sender') of the verb 'to send'; لر the plural termination; *س* the sign of the the dative case [127].

کندوگنگ حقدده^۶. See [30]. Genitive case of کدينگ, the *ي* being

قچان^۱ يهوديلر اورشليمدن اماملر و لاولولر
kačan yahūdiler orashalim-dan imamler va lawilüler
 when the Jews from Jerusalem (Imams) priests and Levites

گوندرديلر که انکا - سن کیم سئد - ديو^۲ سوال
günderdiler ki anka - sen kim sêd - dîyu su-al
 that they sent to him 'thou what art thou' saying question

ایدلر^۳ [۲۰] اول دخي اقرار ایدوب^۴ انکار ایتمدی -^۵
ideler [20] ol dakhi edup inkar etmedi
 He they should make confession making also denial did not make

و بن مسیح دگلم^۶ ديو - اقرار ایلدی [۲۱] انلر دخي
va ben messih deglim dîyu - ediladi [21] anlar dakhi
 I' and (the) Messiah 'am not saying he confession made also They

noun, and not, as it might at first be taken for, the particle post-position ي, sign of the accusative case: 'Of John *his* witness, this is.'

^۱ قچان is a Turkish adverb of time, not much used; they prefer using که زمان که 'at the time that;' *ergo*, 'when.'

^۲ ديو is short for ديوپ, gerund of ديمک 'to say.' It is put at the end of a quotation, as we would in English at the beginning—'he said' so and so. *See* Expletives [123].

^۳ سوال ایدلر, composite verb [64]. ایدلر is the 3rd person plural of 1st optative of ایتمک [67].

^۴ اقرار ایدوب. *See* [64]. ایدوب, gerund of ایتمک [72].

^۵ انکار ایتمدی. *See* [64]. ایتمدی is the negative form of ایتمک, 3rd person singular, 1st perfect, indicative mood. *See* [108].

^۶ دکل ایم, negative form of the defective verb ایم. *See* [89].

[۱۷] زيرد شريعت موسي ايله ويرلدي^۱ اما عنايت و
va 'ynayet amma verildi musa-ilah shari'at zirah
 and grace but was given by (or with) Moses (the) law Because

حقيقت عسي مسيح ايله - (بزه) گلدي [۱۸] الهي^۲ هيچ^۳
hich allahi geldi bizéh 'yusa masih-ilah hakikat
 any God came to us with (or by) Jesus the Messiah truth

بر وقتده كيمسه گورممشدر - بابانگ قوجاغنده^۴ اولان^۵
olan kojaghindah Babanin gürmamish-der kimsah vakit-dah bir
 being in his bosom of God has not seen any one in (at) time one

يكانه اوغل^۶ - اني بيان ايلدي^۷ [۱۹] ويحيي نك^۸ شهادتي^۹ بودر
bü dir shahadeti yahya-nin va éiladi bayan ani oghul yekaneh
 this is the witness of John And has made manifest him son only

¹ ويرلدي, the passive form of ويرميك 'to give' [107].

² الهي, the accusative case of الله.

³ هيچ. Vide [43].

⁴ بابانگ قوجاغنده. See [210]. The first noun is in the genitive case, and the second, قوجاق, takes the possessive pronoun ي, changing into غ [19] قوجاغي; and the ن intervening between it and دن, the ي is dropped and it becomes قوجاغنده [35, 120].

⁵ اولان, declinable participle of اولمق, and here the 'person' being is understood, which person is immediately afterwards explained.

⁶ يكانه اوغل, 'the only son.' As they use the Persian word ايک, they have given it the Persian form. يكانه is a Persian adjective, meaning 'unique.'

⁷ بيان ايلدي. See 'Composite verbs' [64]. The auxiliary is the 3rd person singular of the 1st perfect of ايلمك [65], 'he did,' or 'he made.'

⁸ يحيي نك. See [16].

⁹ شهادتي. See Syntax [210]. This ي must be the possessive pro-

الدق ³	عنايت	عنايت ايچون	هم ²	طولوسندن ¹ -	انك
<i>aldik</i>	<i>'ynayet</i>	<i>'ynayet-ichün</i>	<i>hem</i>	<i>dolu-sindan</i>	<i>anin</i>
have taken	grace	for grace	both	from his fullness	of him

¹ انك طولوسندن. *Vide Syntax* [131, 210].

² هم, conjunction [160].

³ الدق, 1st pers. plural of the 1st present, indicative, mood of ألمق 'to take.' There is no word in the Turkish that comes nearer to the meaning of 'receive.' طولتمق is 'to catch.' In a late version of St. John's Gospel, the translator has tried to convey an impression of 'we have been favoured,' *i.e.*, 'it was granted to us,' by using مظهر اولدق, but he has bungled it, probably from not knowing the true meaning of the Arabic word مظهر, which, with the auxiliary اولمق, can only be interpreted 'we were manifested.' He might more properly have used the passive بزده متظهر الندي and اولنمق 'it was made manifest to us,' that is, 'we were favoured,' hence, 'we received.' This will show how difficult, if not impossible, it is, sometimes to express the simplest-idea in this barbarous tongue; and the more elegant the language, the more confused it becomes, as the same expression may mean half-a-dozen things, till, by *inference*, it is brought to bear upon the sense. As we have already observed [note 2, page 74] it requires a conjuror to divine the sense of their diplomatic sentences, which not two Turks would interpret alike, each explaining the phrase according to his appreciation of the Arabic words used; and, as most Turks have but a limited idea of this language, they generally contrive to *pervert* the original meaning of the word, and turn it, very awkwardly, to signify what they wish to express. In the same way as it is related of a scribe, who, on being asked to write a letter, replied that 'he could not, because, being lame, he could not accompany the missive to read it, no one being able to decipher his writing.'—So, when anything out of the way is expressed, the composer, or a man on his part, is required to accompany the document to explain it!

جلالني - گوردک^۱ [۱۵] يحيي انا شهادت ايدر و ندا ايدوب^۲
nida-idup va ider shahadet ana yehyah gürduk jellaleni
 crying and makes witness to him John we saw the glory

ديديکه بنم ديدوگم^۳ بو در- اول عقبجه^۴ گلن^۵ بندن اول^۶
bendan evvel gelan 'akbimjah ol dür bü dedügin benim dediki
 before me coming after me that is this my having said of me said

اولمش در^۷ زیرا بندن اول ايدي [۱۶] و بز هپمز^۸
heppimiz biz va idi bendan evvel zirah olmishder
 all of us we And he was before me because (he) has been

و substituted in the pronunciation for the sake of euphony. *Vide* note, p. 16.

¹ گوردک *gürduk*, and not *gürdik*. *Vide* note page 16.

² ندا ايدوب. *Vide* [64, 72]. Observe here that the last letter of *idup* is written indifferently, with one or with three dots; but this gerund is generally pronounced with a 'p,' *idup*, although more often written with a 'b.'

³ ديدوگم is the declinable participle 'having said,' (of the verb 'to say,') which is also a verbal noun, and to it is attached the possessive pronoun *م*, *vide* [33], and the *و* is introduced and the *ک* turned to *گ* for the sake of euphony. 'my having said,' *i.e.*, 'spoken of by me.'

⁴ عقبجه. This analysed is *عقب* Arabic substantive, 'behind,' 'after;' *م* possessive pronoun, *جه* expletive [123].

⁵ گلن, declinable participle of *گلمک* 'to come' [71].

⁶ بندن اول, *lit.*, 'than me before,' or 'from me before,' the particle *دن* being the sign of the ablative case. *Vide* 'Post-positions' [131].

⁷ اولمش در 'he has been,' 3rd person of 2nd perfect, indicative mood of اولمش [76]; *در* is added to be more precise in expression. *Vide* [235].

⁸ هپمز. *هب* is a declinable adverb with the possessive pronoun *ز*; [33].

انجيل يوحنا

ارادتندن انجق¹ اللهدن طوغمشلرد² [11^c] اول كلام بني ادم³
beni-adam kalām ol doghmushler-der allahdan anjak iradetindan
 man word That they were born from God but from the will

اولدي - و عنایت و حقیقتله⁴ مشحون - ارامزده⁵ مکان
makan aramizdah mash-hün va hakikatleh va 'yinayet oldi
 a place among us full and with truth and grace became

طوتدي⁶ و بز انگ جلالني⁷ - بابانگ يالکز بر اوغلينگ⁸
oghlinin bir yaliniz babanin jellaleni anin va biz tütüti
 of son one only of the Father his glory of him and we held

ارادتي [210], which is dropped, as the ن intervenes between
 'its will,' and the post-position دن. Vide [131].

¹ انجق. A disjunctive conjunction (!)

² دوغمشلرد. Vide [235].

³ بني ادم is Arabic, and means 'the son of man.' The Turks often adopt composite Arabic words, in order the better to express their ideas, just as we might do in English by drawing from the Latin or Greek,—with this difference, that in English almost any word we may require has been already introduced, whereas in Turkish it is being adopted out of dire necessity.

⁴ و حقیقتله. The له serves here for both nouns.

⁵ ارامزده 'by among us.' ده is the post-position, sign of the ablative case [130].

⁶ طوتدي from طوتمق, vide model [65, 76]. 3rd person, perfect tense of indicative mood.

⁷ انگ جلالني. Vide Syntax [210]. جلال, the 2nd (Arabic) noun, has the possessive affix ي, which is dropped, the ن intervening [128] جلالني 'his glory;' حلالني 'his glory' (accusative case) [35].

⁸ اوغلينگ. Here again lit. 'of his son.' اوغالي 'his son;' اوغلينگ (pronounced *oghlinin*) 'of his son;' [35] the ي being dropped as usual, and

قبول	ايدنلرگ ^١	جمله سنه ^٢	-يعني ^٣	اسمنه ^٤	اينانانلره ^٥
<i>kabül</i>	<i>idanlarin</i>	<i>jumleh-sineh</i>	<i>y'ani</i>	<i>ismineh</i>	<i>inanlanterah</i>
reception	of those making	to all	i.e.)	to his name	(to the believers
قدرت	ويردي	كه	اللهگ	اوغلري ^٦	اوله لر ^٧ [١٣]
<i>kudret</i>	<i>verdi</i>	<i>ki</i>	<i>allahin</i>	<i>oghulleri</i>	<i>olalar</i>
power	he gave	that	of God	the children	They they may be
نه	قاندن	نه	لحمگ	اراد تندن ^٨	نه ادامگ
<i>né</i>	<i>kandan</i>	<i>né</i>	<i>lahmin</i>	<i>iradetindan</i>	<i>adamin</i>
neither	from blood	nor	of flesh	(by the) from the will	of man nor

^١ ايدنلرگ, a declinable participle of ايتمک. ايدن 'doing;' used substantively, 'the doing,' or 'doer;' ايدنلر 'the doers,' nominative plural, and ايدنلرگ 'of the doers,' genitive plural [71].

^٢ جمله سنه, Arabic noun, takes the possessive affix سي, because it is the 2nd of two nouns coming together, Syntax [210]. The ي is dropped, and ن intervenes between the noun and the post-position س. Vide [127].

^٣ يعني. Vide [169].

^٤ اسمنه. Let us analyse this simple word, in order to fix on the memory the use of the possessive affix. اسم 'a name;' اسمي 'his name;' اسمنه 'to his name,' [35] the ي being dropped and the ن interposing [127].

^٥ اينانانلره, declined participle of اينانمق or اينانمق 'to believe.' اينانانلر 'believing;' used substantively, 'believer.' اينانانلر 'believers,' (nominative plural). اينانانلره 'to the believers' (dative plural).

^٦ اوغلري, vide Syntax [210], 'Of God his children.' The ي is the possessive affix, which the second noun takes when the one preceding it is in the genitive case.

^٧ اوله لر. 3rd person plural of the 1st optative mood of اولمق 'to be.' Vide [78].

^٨ لحمگ اراد تندن. Observe once more the possessive affix ي, on ac-

خلق اولندي¹ و دنيا² اني² بيلمدي [11] او³ كندوننگيلره³
kendünin-ki-lerah o bilmadi oni va dünya khalk olundi
 to his very own He did not know him and (the) world was created

گلدی و کندوننگیلی⁴ اني² قبول ایتمدیلر⁵ [12] لکن اني²
ani léken etmadiler kabül ani va kenduninkili géldi
 him But did not make reception him and his very own came

¹ خلق اولندي. A composite verb. حلق, an Arabic noun and the auxiliary اولمق, of which this is the 3rd person of the 1st perfect, indicative mood [76]. *Vide* also [56, 64].

² اني. The learner will perceive that the word is written *ani* and *oni*, the sound of the ا being between the two. Throughout this work, when a word can be pronounced different ways, it will be written differently in different places, and this will accustom the student to learn by analogy, and induce him to use his reasoning and comparing faculties in other instances, so as to make discoveries for himself;—for example: In one place he will find the post-position و translated ‘by,’ in another it will stand ‘in;’ he will thence naturally infer that it means both, according to the place it holds in the sentence.

³ كندوننگيلره. Let us analyse this terrible-looking word and we shall find it a very simple one. كندو ‘self,’ [30] كندوننگ ‘of self,’ كي ‘own,’ [36, 228, 229], ل the sign of the plural, و the post-position, sign of the dative case, [127].

⁴ كندوننگيلي. The لي or لو, when added to a word, denotes possession. *Vide* [202, 229].

⁵ ایتمدیلر, the negative form of the verb ایتمک ‘to do,’ *vide* [65]. It is the 3rd person plural of 1st perfect, indicative mood, thus: ایتدیلر ‘they did;’ ایتمدیلر ‘they did not do;’ and قبول is the Arabic substantive forming a composite verb with the auxiliary ایتمک, or rather its negative ایتممک [56, 64].

[٩] حق نور او ايدي كه دنيايه گلن هر ادمي^١
adami her gélan dūnyayah ki idi o nūr hak
 man every coming to the world that was he light True

تنوير ايدر [١٠] دنيايه ايدي و دنيا انكله^٢
anin lah va dūnya idi dūnyadah tenwīr ider
 by him and (the) world he was In the world lightens (makes light)

¹ 'Coming-into-the-world-every,' is a phraseological adjective to the substantive 'man,' which is in the accusative case after the active verb 'lightens.' This construction shows the Hindo-Germanic origin of this Tartaric language, although the connection between it and the tongues of Western Europe may be prior to the first departure of the tribes from the plains of Hindústán. The author ventures to observe, on the authority of Dr Latham,* that the Huns certainly existed in and about the Turkish Empire full 1200 years B.C. †; so that the separation from the European branches (which went more north, and afterwards overwhelmed the Roman Empire with Goths, Visigoths, etc.), must have been anterior to that epoch; and during so long an interruption of communication between the northern and southern cousins, many changes and mixtures of race must have occurred. This would also account for the striking difference between the Tartaric and European languages, which has induced philologists to imagine them to have had a separate origin. In regard to the Semitic languages, however, there are too many conflicting dissimilarities, and they are too diametrically opposed to admit of the belief of their having had any connexion whatever with the Tartaric until the Turkish was engrafted in later years on the Arabic.

² انكله. *Vide* [135].

* *Vide* Lecture delivered by Dr. Latham at the meeting of the Royal Asiatic Society, 21st January, 1854, and published by the Society.

† In regard to their identification with the *Khita* (the Hittites of Scripture) *vide* the chapter on Ethnology, page 208 of the author's work entitled 'Lares and Penates.' Ingram and Cook, London, 1853.

شهادت ویره ^۱	که	ادم لڙگ جمله سي ^۲	انگ سبيله ^۳		
<i>shehadet veréh</i>	<i>kí</i>	<i>adamlerin-jumlési</i>	<i>anġin sebebilah</i>		
that	that	the whole of men	by means of him		
انانه لڙ [۸] كندوسي ^۴	اول	نور	اولم يوب ^۵	انجق ^۶	
<i>inaneh ler</i>	<i>ol</i>	<i>nür</i>	<i>olmayüp</i>	<i>anjak</i>	
should believe	Himself	light	not being	but	
اول نوردن اوترو ^۷	شاهدلك ^۸	ايتمك - ايچون ^۹	ارسال	اولنمش ايدي ^{۱۰}	
<i>ol nürdan ütürü</i>	<i>shahedlik</i>	<i>etmek-ichün</i>	<i>irsal</i>	<i>olunmush idi</i>	
regarding that light	witness	for to make	sent	had been	

^۱ شهادت ویره. A composite verb. *ویره* is the 3rd person of the optative mood [101] of *ويرمك* 'to give,' which serves as an auxiliary to the substantive *شهادت*.

^۲ ادم لڙگ جمله سي. The first substantive is in the genitive plural, and the second Arabic substantive takes the possessive pronoun *سي*. *Vide* Syntax [210].

^۳ انگ سبيله (*lit.*, 'with or by reason of him.'). *Vide* [132, 135], and Syntax [210]. The *ي* in *سبيله* is the possessive affix, to which *له* is added.

^۴ كندوسي 'he himself.' *Vide* [30].

^۵ اولم يوب is the negative form of the verb *اولمق*, the gerund of which is *اولوب*. *Vide* [83].

^۶ انجق. *Vide* [123, 150, 153].

^۷ اوترو. *Vide* post-positions used with the ablative case [137].

^۸ شاهدلك. *Vide* 'Derivation' [197].

^۹ ايچون. *Vide* [134, 135].

^{۱۰} اولنمش ايدي. *Vide* [76]. This is the 3rd person of the 2nd pluperfect, indicative mood of *اولنمق*.

يراد امش - شي انسى^١ يرا دل مدي [١٣] انده حيات وار ايدي
var-idi hayat andah yaradilmadi an-siz shei yaradilmish
 was (the) life By him was not created without him thing created

وحيات ادملرگ نوري ايدي [٥] نور - دخي ظلمتده
zülmetdah dakhi nür idi nürü adamlerin va hayat
 in (the) darkness also (The) light was the light of men and life

ضياويردي و ظلمت اني ادراك ايتمدي^٢ [٦] اللهدن
allah dan étmadi idrak oni va zülmet dia-verdi
 From God did not make comprehension it and (the) darkness light gave

ارسال اولنمش^٣ بر آدم وار ايدي وانگ آدي^٤ يحيي^٥ ايدي
idi yehya ádi va onin var idi adam bir ersal olünmish
 was John (the)name and of him was man a had been sent

[٧] مرقوم^٦ شهادت ايچون^٧ گلدي تا كه نوردن اوترو^٨
nourdan ütürü ta ki gèldi shehadétichün marküm
 regarding the light in order that came for witness The aforesaid

^١ انسى. Vide [203].

^٢ ادراك ايتمدي. A composite verb formed of an Arabic noun ادراك and the negative form of the auxiliary ايتمك. Vide [64].

^٣ ارسال اولنمش. Vide [64 and 82].

^٤ انگ ادي 'of him his name.' The double use of the pronoun and possessive pronoun together is one of the peculiarities of the Turkish language. Vide Syntax [210, 227].

^٥ يحيي. The ا is placed over the last ي to denote that is pronounced (á).

^٦ مرقوم. This word is used to avoid having recourse to the 3rd person singular او 'he,' which would not be so respectful. Vide Syntax [223].

^٧ ايچون. Whenever this word occurs it is pronounced in conjunction with the word preceding it as if the two formed one word: it admits of a hiatus equal to half a comma or a comma, according to the sense [134].

^٨ اوترو. The same observation holds good for this post-position [137].

THE FIRST CHAPTER

OF THE

GOSPEL ACCORDING TO ST. JOHN.

انجيل يوحنا ننگ يازدوغي¹ اوزره

üzérah yazdughi yuhannanin engil

according to the writing of John,—The Evangile.

[1] ابتدا ده² كلام وار ايدي³ و كلام الله⁴
ibtida-dah kalám va var-idi kalám allahin
 of God (the) Word and was (being) (the) Word In (the) beginning

ياننده⁴ ايدي و الله كلام هو⁵ ايدي [2] بو ابتدا ده
ibtida-dah bü idi hü kalám allah va idi yanindah
 in the beginning This was he (the) Word God and was by his side [near]

الله⁴ ياننده ايدي [3] هر شي اندن يرادلي و هيچ⁶ بر
allahin yanindah idi [3] her shai an-dan shai yaradildi an-dan shai her bir
 one any and was created by him thing Every was near of God

¹ يازدوغي is a verbal noun يازدق, of the verb يازمق 'to write,' the ق is turned into غ [19, 57], the و introduced for the sake of euphony, and the يي is the possessive affix taken by the 2nd substantive, the first of which is in the genitive case. *Vide Syntax [210.]*

² ابتدا ده. *Vide [16.]* ³ وار ايدي. *Vide [90 and 91.]*

⁴ الله genitive case of Allah. *Vide [15] and Syntax [210.]* ياننده 'by his side,' ياني 'his side,' يان 'side,' يان—ياننده is dropped, and the ن intervenes between the word and the post-position ده. *Vide [130.]*

⁵ هو. Expletive. *Vide [123.]* ⁶ هيچ. *Vide [43.]*

POWERS OF THE ROMAN LETTERS.

We must request the learner to observe that in representing the Turkish words by italic characters, we have, in order to avoid, as much as possible, the use of the double vowels, adopted the plan of using the

ú to represent the French *eu* as in 'deux.'

ü „ „ *u* as in the article 'du.'

ü „ „ Italian *u* in 'furore,' or like *oo*, in 'boot.'

í „ „ *i* in 'fino,' or like *ee*, in 'seen.'

é „ „ French *é* in 'été.'

á „ „ *a* like *a* in 'father.'

g always for the hard, and *j* for the soft sound.

gh will represent the Arabic غ guttural.

kh „ „ خ like the German (guttural) *ch*.

s always soft.

z always sharp, like the *s* in 'reason.'

The letter ع , when strongly aspirated, is introduced in the word on the system followed by Richardson; but, if clipped in the pronunciation, it is represented by (ء), and the hamza (ء) will be denoted by (') over the letter; thus, بناء *bina'an*.

All the unmarked vowels have the same value as the *a*, *e*, *i*, *u*, in the English words *bat*, *bet*, *bit*, *but*, etc.; and note that the *i* is never used in its English power of 'I' (personal pronoun).

In reading Turkish, the learner is requested to bear in mind that there is no predominating accent on any particular syllable of a word, as in English: thus, *extravágant* and *commu'nicate* would be pronounced in Turkish *extravagant*, *communicate*, almost without stress or emphasis on any special part of the word: at least, it is better, at first, to read each syllable quietly, than to put an accent on a word according to English ideas, as it would be almost sure to fall on the wrong syllable. The only

accent we know of in Turkish falls on the vowel preceding double letters, particularly the *تد* *tā*: as, *أيتدم* *etdim*, pronounced *ét-tim*; *أيتديگني* *etdigini*, pronounced *ét-tigini*; and *اللهنگ* *allahin*, pronounced *allāhin*.

The Turkish orthography, as represented in italics, according to the above powers of the letters, may at first appear capricious in its irregularity; but the learner must take it upon trust as the best representation of the actual Turkish pronunciation. It would be impossible, in a work of this sort, to enter into an explanation of all the reasons for these changes; suffice it to say, that the laws of euphony are very stringent. The *ا* is *a*, *e*, *i*, and *u*, with the same consonants, without any evident reason; but, on closer inspection, we shall find, that the modification is used to make the sound agree with the following letter: as, *ات-ما-جاه*, *e-shek*, *يت-تي-فأك*, *ü-sül*, etc. So also *هه* and *اه* (*ه*) at the end of a word accords with the preceding predominating sound in the word. The dead *u* is denoted by an English *u*, as in 'but,' 'cut,' etc., simply because it is impossible to give a more perfect representation of it: as, *أترو* *ú-tu-rú*, *حكم* *hu-küm*, etc. The student will perceive also that *انب* is represented by *amb*, because it is thus enunciated, and it would be difficult to pronounce it otherwise.

In short, if the learner will strictly adhere to our system, he will acquire a pronunciation as near that of Turks of the present day as it is possible for a European to arrive at; and certainly nearer than any other system of Roman characters can bring him without the assistance of a master. In conclusion, the author is desirous of remarking, without any undue assumption of merit to himself, that the Arabic and Turkish languages being familiar to him from his infancy, he has been enabled in this Vocabulary to insert several words not to be found elsewhere, and a vast number of extra meanings which represent the Turkish word in its common signification, as used in daily parlance at the present time in Constantinople and all over the empire, and which signification will not be found in any dictionary yet published.

VOCABULARY.

اثن

ا

- P آب *áb*, water.
- P آباد *á-bád*, a house, habitation; a city; culture.
- A ابتدا *ib-ti-dá*, the beginning.
- T اپلك *ip-lik*, thread.
- T ات *át*, a horse.
- T ات *et*, meat.
- T اتا *á-tá*, a father, ancestor.
- P آتش *á-tesh*, fire.
- A اتفاق *it-ti-fák*, by chance, it happened that.
- T اتك *a-tek*, hem of a garment.
- T اتماجه *at-má-jah*, a sparrow-hawk.
- T اتمك *át-mak*, to throw.
- T اتمك *et-mek*, for ايتمك, to do, to make.
- T اتمك *et-mek* [pr. ek-mek] bread.
- T آتنه *á-ti-nah*, Athens.
- A اثر *éth-er*, a sign, mark, trace; a history.
- A آثار *á-thár*, events, signs, histories.
- T اثنه *eth-nah* (from اثنيلي *tha-na*,

احو

- support), a stick to lean upon.
- A اثنا *eth-na*, middle, midst, interval.
Ex. بو اثناده *bú-eth-ná-dá*, in the mean time.
- A اثواب *eth-wab* (pl. of ثوب), a garment.
- T آج *dj*, hungry, famished.
- A اجاب *i-jáb*, answer, consent.
- A اجابت *i-já-bet*, consent, agreement.
- A اجل *a-jál*, fate, appointed time; death.
- T آچلق *ách-lek*, hunger.
- T آچلمق *á-chil-mak*, to be opened.
- T آچمق *ách-mak*, to open.
- A احتمال *ih-ti-mál*, bearing, possibility
- A احتياج *ih-ti-yáj*, need, want, requirement.
- A احسان *ih-sán*, benefit, favour, courtesy, charity.
- A احمق *ah-mak*, stupid, foolish.
- TA احمقلىق *ah-mak-lik*, stupidity, foolishness.
- A احوال *ah-wál*, circumstances, affairs.
(pl. of حال state, condition.)

- A اخبار *akh-bár*, news.
- A اختیار *ikh-ti-yár*, choice; power.
- T اختیارلق *ikh-ti-ár-lik*, old age.
- A آخر *á-khír*, the end; at last; finally.
اخترنده *akher-in-deh*. Vide [35].
- A آخرت *á-khi-ret*, posterior, last; used for 'the other world,' and then pronounced *á-khe-rá*.
- P اخور *á-khor*, a stable.
- T ادا *á-dá* (and اطه *á-táh*) an island.
ادا طوشانی *á-dá táü-shá-ní*, a rabbit.
- A ادب *a-dab*, civility, morality, respect, custom.
- T A ادبسىز *a-dab-siz*, uncivil, without respect.
- A ادراك *id-rák*, comprehension.
i-drak-et-mek, to comprehend, understand.
- T ادلولو *ád-lü*, named, called, celebrated.
- A آدم *á-dam*, a man.
- T آدم *á-dum*, a step, trace. آدم آدم *á-dum á-dum*, step by step. (this is a corruption of the A قدم *ka-dam*, a foot, a step.)
- A اذان *i-zán*, the call to prayer.
- A اذعان *iz-عán*, intellect; judgment; obedience.
- A اذن *izn*, permission.
- A اذیت *a-zi-yet*, hurt, ill-treatment.
- T ارا *á-rá*, the middle, midst, between.
ارامنده *a-ra-miz-deh*, in the midst of us, among us.
- ارایه گلمك *á-rá-yeh gel-mek*, to intervene.
- A ارادت *i-rá-det*, will, desire, commands.
- T اراق *á-rá-lik*, interval.
- T ارامق *á-rá-mak*, to search.
- A اربع *ar-bac*, four.
- T ارپه *ar-pah*, barley.
- T ارترمق *ar-ter-mak*, to increase, augment, advance.
- T ارتق *ar-tik*, more (expletive), already.
- A ارتكاب *ir-ti-káb*, mounting on horseback; attacking; interfering with.
- T ارتمق *á-rit-mak*, to purify, redress.
- T ارتمق *art-mak*, to increase.
- T ارتمك *é-rit-mek*, (v. trans.) to dissolve.
- T ارته سى گون *er-té*, the morning. ارته سى گون *er-te-si gün*, the next day.
- T ارد *ard*, behind.
- A ارسال *ir-sál*, an embassy, sending.
Ir-sál o-lin-mak, to be sent.
- T ارسلان *ars-lán*, a lion.
- T ارق *á-rek*, lean.
- T ارقه *ar-kah*, the back, behind.
- T ارک *é-rik*, a plum.

T ارمق *ir-mak* (and also اروماق), a river. See ايرمق.

T از *dz*, some, a little.

P از *éz*, from. از کجه *ez-ku-ja*, whence?
ازین طرف *if* this way. ازین که *if* only.

T ازاجق *á-zá-jik*, a very little.

P آزاد *á-zád*, free.

T ازمق *dz-mak*, to wander, go astray.

T ازموک *ez-mek*, to break, to pound in pieces.

A اسات *a-sa-et*, a crime, sin. *A-sa-et et-mek*, to hurt.

P اسان *á-sán*, easy, convenient.

A اسباب *as-báb* (pl. of سبب), cause, reason, means.

T استامبول *is-tam-búl*, Constantinople.

T استردیا *is-tri-di-a*, an oyster (from the Greek *στρῖδι*).

T استغفار *is-tigh-fár*, pardon, repentance.

A استماع *is-ti-mac*, listening, hearing.

T استعمال *is-ti-mál*, use, service.
—*et-mek*, to make use of.

A استمالت *is-ti-ma-let*, civility, politeness.

T استمک *is-te-mek*, to wish, desire.

A استهزا *is-tih-zá*, joke, jest, derision.

T اسکی *es-ki*, old. اسکی زمانگ *es-ki za-má-nin á-dam-*

ler-i, the ancients (*lit.*, 'the men of olden time').

A اسم *ism*, a name.

T اسمک *es-mek*, to blow. ایل اسر *yl é-ser*, the wind blows.

T آسسی *is-si*, master; hot, warm.

A اسیر *a-sír*, a captive, prisoner.

T آسلیک *is-si-lik*, heat, warmth.

P آش *ásh*, meat, victuals, soup.

T آش *esh*, a companion, equal.

T آشاغہ *á-sha-gha*, also اشاغي *á-sha-ghí*, below, down.

A اشاره *i-shá-ret*, a sign, token.

A اشتباد *ish-ti-báh*,¹ doubt, comparison, resemblance.

T آشتمک *i-shit-mek*, to hear.

T آشته *ish-teh*, look! see! there! lo! behold!

T آشتها *ish-ti-há*, desire, wish, appctite, avidity.

T آشچی *ásh-chí* (also, vulg. آچچی *al-chí*), a cook.

A آشفاق *ish-fák*, compassion, pitying, affection.

T آشک *e-shek*, an ass.

T آشكار *á-shi-kár*, clear, manifest.

T آشتمک *ish-let-mek* (causal of آشلمک) to cause to work.

T آشلمک *ish-lé-mek*, to work.

T آشمک *esh-mek*, to go together. (obsolete)

- A اصل *a-sil*, cause, origin, kind. نصل
ná-sil, for أصل نه *neh as-sil*, how ?
- A أصلاً *as-lan*, not at all, by no means,
 pronounced *as-la*.
- A اصلاح *as-láh*, good; reconciliation.
- T اصلاً *is-lá-mák*, to wet, bathe.
 اصلاً *is-lan-mak*, to be wet.
- T اصراً *is-mar-la-mak*, to recom-
 mend, enjoin, call for.
 قهوه اصراً *kai-veh is-mar-la*, order
 coffee (to be brought in).
- T اصماً *as-mak*, to hang.
- A أصول *ü-sül*, quietly, manner, in a
 proper way.
- A اصیل *á-sil*, noble, of good origin (a
 horse or man).
- A اطباء *a-tub-ba*, physicians (the plural
 of طبیب *ta-bib*).
- A اطراف *at-ráf*, sides.
- A اعانة *i-ea-net*, assistance, help.
- A اعتبار *i-e-ti-bár*, esteem, honour,
 confidence.
- A اعتماد *i-e-ti-mad*, faith, confidence.
- A اعتقاد *i-e-ti-kád*, belief.
- A اعتدال *i-e-ti-dal*, justice.
- A اعزاز *i-e-raz*, the action of honour-
 ing and paying deference to.
- A اعلا *a-e-la* for اعلى *á-ler*, the highest,
 most exalted (vulgarly آلر *á-ler*,
 very good).
- A اعمي *a-e-má*, blind, a blind man.
- T اغ *agh*, a net.
- T اغاج *á-ghaj*, a tree.
- T اغارمق *á-ghar-mak*, to whiten
 (obsolete).
- T اغر *á-ghir*, heavy, weighty. اغر اغر
á-ghir á-ghir, slowly.
- T اغري *agh-ri*, grief, pain.
- T اغز *a-ghaz*, the mouth.
- T اغلمق *agh-la-mak*, to weep.
- T اغور *o-ghour*, [augury] lucky omen.
 اغور اوله *o-ghür ola*, luck to you!
 a happy day to you!
- A افتخار *if-ti-khár*, glory, honour;
 well met, etc.
- A افراط *if-rát*, excess. افراط ايله
 extremely.
- P افرين *áf-rin*, bravo! (rather *á-fe-rin*)
- T افندي *ef-fen-dí*, master, sir; man
 of the pen.
- T اق *ak*, white. اق بابا *ak ba-ba*, a
 vulture.
- T اقچه *ak-cheh*, money, a piece of
 money.
- A اقرار *ik-rar*, affirmation, promise,
 confession.
- A اقران *ik-rán*, peers, equals.
- A اقسام *ak-sám*, divisions, parts;
 oaths.
- A اقليم *ak-ilm*, climates, divisions of
 the world.
- T اقمق *ák-mak*, to flow.

T اقندي *á-kin-dí*, the current of a river.

T ان *en*, very, most (a particle used in forming the superlative).
Vide [24].

A اكبر *ak-bar*, the greatest.

A اكثري *ek-the-rí*, for the most part.

P اكر *é-ger*, if.

A اكرام *ik-rám*, honour, respect.

T اكرمك *é-ér-la-mek*, to saddle.
(*اكرليوب*).

T اكسك *ek-sik*, fault, defect.

T اكسكلي *ek-sik-li*, a woman.

T اگلمك *é-il-mek*, to bend, incline.

T اگلمك *eg-lé-mek*, to detain, amuse.

T اكمك *ek-mek*, to sow, to plant.

A اكناف *ek-naf*, sides. (plural of *كف* *ke-naf*)

T اكين *é-kin*, seed.

T اكينجي *e-kin-ji*, a sower, husbandman.

T انسىز *án-siz*, suddenly.

T ال *el*, a hand.

T ال *il*, another, a stranger (for *ايل* a country).

A الا *il-la*, if not, unless, but.

T A آلي *á-lá-i*, a battalion, or troop of soldiers, squadron (of cavalry).

A البته *al-bat-tah*, certainly, assuredly.

T الت *ált*, below, underneath.

T التمش *ált-mish*, sixty.

T التون *ál-tun*, gold.

T التي *ál-ti*, six.

T التيلق *ál-ti-lik*, a piece of money of six piastres.

A الحاصل *il-há-sel*, finally, at last, in short (comp. of the Arabic article *ال*, and *حاصل*).

T آدتمق *ál-dat-mak*, to deceive.

T الدنمق *al-din-mak*, to deceive one's-self, to err, to be deceived.

T الشمق *a-lish-mak*, to become accustomed.

A الفت *ul-fet*, friendship, intimacy.

T الك *ilk*, the first.

T اللي *el-li*, fifty.

T آلمق *al-mak*, to take.

A الي *i-la*, to, unto, etc.

T آليقومق *á-li-ko-mak*, to retain, stop, also, to leave or let go.

A اما *am-ma*, but, however.

A امتنان *im-ti-nán*, gratitude.

A امثال *im-thál*, fables, parables.
(plural of *مثال* *me-thal*)

A امداد *im-dád*, prolongation, extension, assistance.

A امر *amr*, an order, command.

T امك *e-mek*, fatigue, work, labour.

T امكلمك *e-mek-le-mek*, to work, toil.

T اممق *üm-mak*, to hope, expect.

T اومرم *ü-ma-rim*, I hope.

- A امر *ü-mür*, business. (plural of امر *amr*, an affair)
- P امید *ü-mîd*, hope, desire.
- A آمین *a-mîn*, safe, free.
- T انا *áná*, a mother.
- T اناختار *á-nakh-tar*, a key (pronounced *a-nak-tar*).
- A انبار *am-bar*, granaries ; fodder ; decks of a vessel.
- A انتفاع *in-ti-fa'c*, gain, utility, profit, use.
- T انجق *an-ják*, only.
- T انجو *in-jü*, a pearl.
- T انجه *in-jeh*, fine, subtle.
- P انجير *an-jir*, a fig.
- A انسان *in-sán*, mankind, a man.
- A انسانيت *in-sá-ni-yet*, courtesy, humanity.
- T انسز *en-siz*, narrow.
- A انصاف *in-sáf*, justice, equity.
- A انعام *in-'am*, a gift.
- A انكار *in-kar*, denial.
- P انگاد *ün-gah*, then.
- T انمك *en-mek*, to descend.
- A انيس *a-nîs*, a friend, companion ; tame.
- T آو *áv*, the chase.
- T او *ev*, a house.
- T اوأ *o-vá*, a plain, a valley.
- P اوأز *á-vaz*, the voice.
- T اوت *ot*, a herb.
- T اوتانمق *ü-tan-mak*, to be ashamed, to blush.
- T اوترمق *o-tur-mak*, to sit down.
- T اوتري *ü-tur-ü*, because, on account of, upon.
- T اوتلق *o-tlik*, herbage.
- T اوتمك *üt-mek*, to sing (like a bird).
- T اوتورمق *o-tur-mak*, to sit down.
- T اوتوز *o-tüz*, thirty.
- T اوتة *o-tah*, beyond, on the other side.
- T اوج *üj*, extremity, summit.
- T اوجوز *ü-jüz*, cheap.
- T اوجوزلق *ü-jüz-lik*, cheapness.
- T اوجاق *ü-ják*, the hearth.
- T اوجي *av-ji*, a chasseur, sportsman, falconer.
- T اوچ *üch*, three.
- T اوچمق *üch-mak*, to fly.
- T اوچنجي *üch-ün-ji*, the third.
- T اوخشمق *okh-sha-mak*, to flatter, caress. (for اوكشمق *o-kush-mak*)
- T اودون *o-down*, wood.
- T اوده *o-dah*, a chamber, hall.
- T اوراده *o-rá-dah*, there.
- T اورتا *or-ta*, midst, centre.
- T اورتاق *or-tak*, partner, a friend, companion.
- T اورتمك *ürt-mek*, to cover, veil.
- T اوچورمق *ü-chür-mak*, to cause to fly.
- T اوردك *ür-dek*, a duck.

- T اورکتمک *úr-kut-mek*, to frighten.
 T اورکک *úr-kuk*, fearful, timid.
 T اورکمک *úr-k-mek*, to be afraid.
 T اورمان *or-mán*, a wood, a forest.
 T اورمجبک *ú-rum-jik*, a spider.
 T اورمق *úr-mak*, (pronounced *vour-mak*) to beat.
 T اوروج *úr-rúj*, fast. اوروج تومتق *úr-rúj tüt-mak*, to fast.
 T اوزاتمق *ú-zát-mak*, to stretch out.
 T اوزاق *ú-zak*, distant.
 T اوزر and اوزره *ú-zer* and *ú-ze-rah*, upon.
 T اوزو *ú-zü*, self.
 T اوزون *ú-zun*, long.
 T اوزنگی *ú-zen-gi*, a stirrup.
 T اوست *üst*, above, upon.
 T اوستره *os-tra*, a razor.
 T اوشاق *ú-shák*, a servant, a chap.
 T اوشومک *ú-shü-mek*, to grow cold, be cold.
 T اوصانمق *ú-san-mak*, to be tired.
 T اوغرامق *ogh-ra-mak*, to go, to meet.
 T اوغرمق *ogh-ril-mak*, to seize, to rob.
 T اوغلان *ogh-lan*, a son, a boy.
 T اوق *ok*, an arrow.
 A او قدر *o-ka-dar*, so many. (for اول قدر *ol-ka-dar*)
 T اوقومق *o-kü-mak*, to read.
 T اوقومش *o-kü-mush*, learned.
 T اوک *ún*, before, in front.

- T اوگرنمک *úg-ren-mek*, to teach.
 (pronounced *ú-ren-mek*)
 A اول *ev-vel*, first.
 A اولا *ev-la*, (for اولی *ü-la*) better.
 A اولاد *av-lád*, children, descendants.
 T اولچمک *úlch-mek*, to measure.
 T اولقدر *ol-ka-dar*, as much as, so much.
 T اولکی *ev-vel-ki*, the first. [36].
 T اولمق *ol-mak*, to be.
 T اولمک *úl-mek*, to die.
 T اولنمق *o-lin-mak*, to be, to become.
 T اولنمک *ev-len-mek*, to marry.
 T اولو *o-lú*, great. (obsolete)
 T اومتق *ú-mak*, to hope.
 T اومز *o-müz*, the shoulders.
 T اوموز *ú-müz*, the shoulders.
 T اون *own*, ten; *ün*, flour.
 T اونتمق *ú-nüt-mak*, to forget.
 T اوینمق *ú-yan-mak*, to awake.
 T اویونمق *ú-yüt-mak*, to go to sleep, to put to sleep.
 T اویقو *ü-yü-kü*, sleep.
 T اویله *ú-i-la*, thus, so; *ú-i-la*, (vulgarly *ú-i-lan*), 12 o'clock.
 T اویمق *ü-yü-mak*, to sleep.
 T اویناش *o-i-nash*, a prostitute, a lover.
 A اهالی *á-ha-lí*, people, inhabitants.
 A اهتمام *ih-ti-mám*, care, solicitude.
 A اهمال *ih-mál*, neglect, delay.

T آي *á-i*, month, the moon. *á-yi*, a bear.

T اياق *a-yák*, a foot.

A ايالت *a-yá-let*, province, country; dominion.

T ایتمک *et-mek*, to do. (also اتمک)

T ایتمک *et-mek*, to say.

T ایچ *ich*, the interior, within.

T ایچرومک *i-cher-mek*, to give to drink.

T ایچرو *i-che-ru*, in, within, (pronounced *i-che-ri*). *Vide* page 16.

T ایچمک *ich-mek*, to drink.

T ایرته *ir-teh*, to-morrow, بازار ایرته سی *ba-zar ir-té-si*, Monday.

T ایرلمق *ir-la-mak*, to sing.

T ایرلمق *á-i-ril-mak*, to be separated.

T آیرمق *á-ir-mak*, to separate.

T ایرماق *ir-mák*, a river.

T ایرمق *ir-mak*, a river.

T ایری *iri*, large, great.

T ایز *iz*, sign, trace.

T ایسه *is-sah*, if, but. *Vide* [123].

T ایش *ish*, work, business, occupation.

T ایشتمک *i-shit-mek*, to hear.

A ایصال *i-sál*, sending, causing to reach.

T ایکنجی *i-kin-ji*, the second.

T ایکندی *i-kin-di*, the first time of prayer after mid-day—about 3 p.m.

T ایکی *i-ki*, two.

T ایلرو *i-le-ru* or *i-lé-ri* [*vide* p. 16], in front, forward.

T ایلک *é-i-lik*, kindness.

T ایلمک *éi-le-mek*, to do, etc.

T ایله *i-leh*, with, etc.

T ایمان *i-mán*, faith, belief.

T ایمدی *im-di*, now, then.

T اینانمق *i-nan-mak*, to believe, trust.

T اینمک *en-mek*, to descend.

P اینه *á-i-neh*, a mirror.

T آیو *é-yi*, good.

T آیولک *é-yi-lik*, goodness, excellence.

ب

A باب *bab*, a gate.

T بابا *ba-ba*, a father.

T باتمق *bat-mak*, to immerse.

P باجه *bá-jeh*, a chimney.

P بار *bár*, a time, once.

T بارشمق *ba-rish-mak*, to agree, make peace.

P بازار *bá-zár*, the bazaar, market.

P بازگان *bá-zir-gán*, a merchant.

T باش *bash*, the head.

T باشلمق *bash-la-mak*, to begin.

A باطل *ba-tel*, false; useless, vain; injustice.

T باغ *bágh*, a knot, joining.

- P باغ *bagh*, a garden.
- T باغچه *bagh-cheh*, a garden.
- T باغرمق *bagh-ir-mak*, to cry out.
- T باغشلمق *bá-ghish-la-mak*, to give, grant, concede.
- T باغلامق *bagh-lá-mak*, to tie.
- T باغلو *bagh-lu* or *bagh-li*, tied, attached.
- T باقمق *bak-mak*, to see. سوزینه
باقمق *sú-zi-neh bak-mak*, to listen to his words.
- A باقی *bá-kí*, the rest, remaining, permanent.
- P بی باک *bák*, fear. بی پروا *bí bak va bí perva*, fearlessly, boldly. (*lit.* 'without fear or solicitude.')
- A بال *bál*, the heart, soul, mind, remembrance (pr. like 'Baal').
- P بال *bal*, a wing, an arm (pron. like 'ball').
- T بال *bal*, honey. (pron. like *ból*)
- P بالآ *bá-lá*, height.
- T بالته *bal-tah*, a hatchet.
- A بالجمله *bil-jum-leh*, altogether, in general, in short.
- T بالچق *bal-chik*, mud.
- T بالقی *bá-lik*, a fish.
- T بالقچی *bá-lik-ji*, a fisherman.
- A بالکلیه *bil-kul-li-yeh*, altogether, entirely.
- T باللو *bal-lú*, honied, made of honey.
- T بایلمق *bá-yil-mak*, to faint.
- T بترمق *bi-tur-mek*, to finish, complete.
- T بتمق *bit-mek*, to grow, increase; succeed.
- T بتون *bu-tün*, entire, complete, all.
بتون گون *bu-tün gün*, all day.
بس بتون only.
- T بچاق *bi-chak*, also *bü-chak*, a knife.
- T بچمق *bich-mek*, to mow, reap.
- A بحر *bañr*, the sea.
- A بخور *ba - khür*, smoke, incense, vapour, exhalation.
- P بخت *bakht*, felicity, fortune, happiness, good luck, fate.
- P بخشیش *bakh-shish*, a present, gift.
- A بخیل *ba-khil*, avaricious, covetous.
- A T بخیللق *ba-khil-lik*, avarice.
- P بد *bed*, bad.
- P بدستان *be-des-tán*, also *ba-les-tan*, the bazaar.
- T بر *bír*, a, one.
- P برادر *be-rá-dér*, a brother.
- T برامق *brák-mdk*, to throw, to place, to leave.
- T بربر *bir-er*, one by one.
- T بزومق *bé-zé-mek*, to adorn, embellish.
- T بزومق *bez-mek*, to be tired, ennuyé.
- T بسلمق *bes-le-mek*, to nourish, bring up.

- T بش *bes̄h*, five.
- T بشورمك *bi-shur-mek*, to cook.
- T بسمه *bás-mah*, printing office, press, impression, etc.
- A بعده *ba-ē-da-hū*, then, and then, after, etc.
- A بعض *ba-ēd*, some, a certain (number).
- T بغدای *bogh-da-ī*, corn, wheat.
- T بغشلمق *ba-ghish-lá-mák*, to present, give.
- T بگمك *bagh-la-mak*, to tie.
- T بكري *bek-ri*, drunken, a drunkard.
- T بگنمك *be-gin-mek*, to agree, approve, please. (pr. *bé-yen-mek*)
- T بگنر *benz*, a face.
- T بگنزر *ben-zer*, like, resembling.
- T بگنرمك *ben-zé-mek*, to be like, resemble.
- T بلابان *ba-la-bán*, great, large; a falcon, the largest of the three in the nest.
- A بلبل *bul-bul*, the nightingale.
- T بلدرمك *bil-der-mek*, to cause to know.
- P بلکه *bel-kí*, but, perhaps, nay, rather.
- T بللو *bel-lū* or *bel-lí*, known, certain.
- T بلمك *bil-mek*, to know.
- T بلوت *bül-üt*, a cloud.
- T بلوط *bel-lüt*, an acorn, an oak.
- T بلوگ or بولگ *be-lük* or *bü-lik*, a troop, a regiment.

- A بلي *bé-li*, yes.
- A بنا *bi-na*, a building, edifice, construction.
- بناء علي ذلك *bi-na-'an á-lá za-lek*, therefore.
- T بنمك *bin-mek*, to mount (on horseback), to ride.
- A بني *be-ni*, children. بني آدم *be-ni á-dám*, the descendants of Adam.
- T بوداق *bü-dák*, a bough, branch.
- T بودي *bü-dí*, the thigh.
- T بورايه *bü-rá-yah*, here! this way!
- T بورمك *bü-ru-mek*, to cover, wrap up; disturb.
- T بورن *bür-un* or *bürn*, nose, a promontory, cape.
- T بوزمق *boz-mák*, to spoil.
- P بوستان *bos-tán*, a garden.
- P T بوستانجي *bos-tán-ji*, a gardener.
- T بوش *boşh*, empty, useless.
- T بوغاز *bo-gház*, the throat, neck.
- T بوغازلمق *bo-ghaz-la-mak*, to kill, cut the throat.
- T بول *bol*, large, vast, abundant; urine.
- T بولاشمق *bü-lash-mák*, to be troubled (as water), to dirty; to touch, or infect.
- T بولاندرمق *bü-lan-dir-mák*, to stir up (as water), to mix.

T بولانق *bü-lá-nik*, troubled, thick, muddy; heavy weather.

T بولمق *bül-mak*, to find.

T بوي *bü-i* or *bo-i*, length, height, stature.

T بويلاجه *bü-i-la-jah*, thus, in this manner.

T بويلو *bo-i-lü*, tall of stature.

T بويلا *bü-i-la*, thus, so, in this way, in this manner.

T بوين *bo-yin*, the neck. بابانگ بويننه *bá-bá-nin bö-i-ni-na* (swear by) your father's neck! بابام بويننه, I swear, etc.

T بويندوز *bo-i-nuz* and بويندوز, a horn.

P بها *báhá*, value, price.

P T بهالو *bá-há-lu*, dear, valuable.

T بهانه *ba-há-neh*, pretence, excuse.

P بهر *be-hér*, in each or all.

T بهي *be-hai*, (interj.) O you fellow!

P بي *bí*, without. بي نظير *bí na-zír*, without equal, unparalleled.

A بيان *ba-yán*, explanation, proof.

A بيرام *bäi-rám*, the feast of Bairam.

T بيگ *bín*, a thousand.

T بيله *bileh*, see بله, also, even, again. (expletive)

T بيورمق *bu-yür-mak*, to order, command [56].

T بيوك *bü-yük*, large, great.

T بيوكلك *bü-yük-lik*, greatness.

T بيوكلنمك *bü-yük-lan-mek*, to pride one's self.

T بيومك *bi-yü-mek*, (pron. *bü-yü-mek*) to increase, grow large.

پ

T پا بوچ *pá-büch*, a shoe, slipper.

T بابوچجي *pá-büch-ji*, a shoemaker.

T پانجر *pan-jir*, beetroot.

P پادشاه *pá-di-shah*, a king.

پادشاهلىق *pa-di-shah-lik*, the empire; royalty, imperial dignity.

T پارچه *par-cha*, a morsel, piece.

P پار *pa-rah*, a piece, portion, morsel, 1-40th of a piastre.

T پارلامك *pá-rá-le-mek* or *pa-ra-la-mak*, to break to pieces.

T پاي *pá-i*, a part, portion. پاي ايتمك *pá-i-et-mek*, to divide.

P پاي *pá-i*, rank, grade; salary.

P پر *pur*, full; often, sometimes.

P پرد *per-dah*, a veil, curtain.

P پرست *pür-üst*, a worshipper. بت پرست *but pürüst*, an idolater.

T پرمق *par-mak* or *bar-mak*, a finger. باش پرمق *bash par-mak*, the thumb.

P پس *pess*, then, after, but.

- T پشمک *pish-mek*, to cook, to ripen
or to be done (as in cooking), to
gain experience.
پشورمک *pi-shur-mek*, to cause to
cook, to roast.
P پشیمان *pe-shi-mán*, repentant.
P پشمال *pesht-mal*, a bath towel,
cloth.
T پکت *pek*, firm, solid; very much,
very.
پنار *pü-nar*, a spring, a fountain, a
well.
T پلیج *pi-lij*, a chicken.
پنبه *pem-béh*, cotton.
پنیر *pe-nir*, cheese.
P پیدا *pa-i-da*, discovered, created,
found, manifested, *etc.*
P پیر *pir*, old.
پیرلک *pir-lik*, old age.
P پینار *pi-nar* or *pü-nar*, a spring.
P پیمانہ *pi-má-neh*, a measure, a cup.

ت

- P تا *tá*, as far as. تاکه *ta-ki*, in order
that.
A تابع *ta-bi'ع*, a subject, a follower.
T تارلا *tar-la*, a field.
P تازه *tá-zeh*, fresh, young.
T تازه لک *ta-zeh-lik*, freshness, youth.

- تاءسف *ta-'as-suf*, regret, sorrowing.
تاءلف *ta-'al-luf*, composer; the being
accustomed, familiarized,
T تاوا *ta-va* or *ta-wa*, a frying pan.
A تحسین *tah-sín*, praise, approbation.
A تحسیل *tah-síl*, gain, acquisition.
A تحقیق *tah-kik*, truth, affirmation.
تحقیقا *tah-ki-kan*, truly, certainly.
A تحویل *tah-wíl*, change, return;
money made over to another
person.
P تخت *takht*, a throne, a bed, a bed-
stead.
A تخم *tukhm* or *tu-khüm*, seed, grain;
also used for 'boundaries.'
A تخمین *takh-mín*, thinking, con-
jecture.
A تدارک *te-dá-rek*, preparations, pro-
visions; care.
A تدبیر *ted-bír*, advice, arrangement,
management.
A تراش *ta-rash*, shaving.
T ترجمه *tér-je-méh*, interpretation.
T ترس *ters*, backwards.
T ترکی *tur-ki*, a song.
A P ترکی *tur-ki*, a Turk.
T ترلمگ *tér-lé-mek*, to sweat, perspire,
T تریه *ta-zí-yeh*, or ترجمه *tez-jah*, adv.,
quickly, as soon as possible.
A تصدیق *tas-dík*, truth, faith.
A تعالی *ta-á-la*, supreme, high.

- A تعجب *ta-aj-jub*, astonishment, admiration.
- A تعريف *ta-er-rif*, information.
- A تعليم *ta-elim*, instruction.
- A تغافل *ta-gha-fel*, negligence, carelessness.
- A تفصيل *taf-sil*, explanation.
- T تقصير *tak-sir-lik*, fault, omission.
- A تكبر *ta-kab-bur*, pride, vanity.
- T تكبرنمك *ta-kab-bur-lan-mek*, to pride one's self, grow proud.
- A تكرار *tik-rár*, repetition; again.
- T تكرارلمق *tik-rár-la-mak*, to repeat, renew.
- A تكلف *ta-kal-lef*, trouble; ceremony; invitation.
- A تكليف *tak-lif*, ceremony.
- A تلاميذ *ta-la-míz*, disciples.
- A تلبیس *tal-bís*, the action of clothing or covering; hence used for 'fraud, deceit.'
- تلف *ta-laf*, ruin. تلف اولمق, to perish.
- A تمام *ta-mám*, whole, entire; end; completely.
- A تمثيل *tam-thil*, comparison, allegory, resemblance.
- P تن *tan*, the body, person.
- P تنبل *tam-bel*, idle.
- A تنبيه *tan-bih*, order, command.

- A تنزل *ta-naz-zul*, descending, condescension.
- P تنها *ten-há*, alone.
- A تابع *tá-wá-be* (pl. of تابع *tá-be*) a follower.
- تواضع *ta-wád-du*, humility, submission.
- T توز *toz*, dust.
- T توز *tüz*, salt.
- T توزلمق *tüz-la-mak*, to salt.
- A توكل *ta-wak-kul*, faith, trust, confidence.
- T توکنمك *tü-ken-mek*, to finish.
- T توي *tüi*, feather, plumage.
- P تيز *tíz*, sharp, acid.
- T تيز *téz*, quick, swift.

ث

- A ثالث *thá-leth*, the third.
- A ثامن *thá-men*, the eighth.
- A ثاني *thá-ní*, the second; in future.
- A ثقالت *the-ká-let*, weariness, fatigue, ennui.
- A ثقت *thá-kat* or *sá-kat*, faith, confidence.
- A ثقلت *thik-let* or *syk-let*, heaviness, trouble.
- A ثقيل *tha-kil*, weighty, grave; a bore.

ج

- F جا *já*, a place.
 A جابة *já-bet*, an answer.
 A جاریه *ja-ri-yeh*, a damsel, girl, servant-maid.
 P جان *ján*, soul, life.
 T جانلو *jan-lú*, lively, animated.
 P جانوار *jan-war* or *ja-na-war*, an animal, a wild beast.
 A جاهل *já-hil*, ignorant.
 A جايز *ja-yez*, lawful, permitted.
 T جبا *ja-bá*, a gift, present.
 A جبار *ja-bár*, great, proud; a conqueror; a tyrant.
 A جبر *jabr*, compulsion.
 A جرات *jira-'at*, courage, audacity.
 A جرم *jurm*, crime, sin, fault; tyranny.
 A جزوي *juz-wí*, or جزئي *juz-'i*, a part, a little, a small portion.
 A جسارۃ *je-sá-ret*, presumption.
 A جفا *je-fá*, rejection, trouble, injury; refusal of a lover, torments caused by the beloved.
 P جگر *ji-ger*, the liver.
 P A جلا *jal-lád*, an executioner.
 A جلال *je-lál*, majesty, power.
 A جماعت *ja-má-cat*, a crowd, an assembly, the people, congregation.

- A جمع *jam*, assembling; a troop; the whole.
 A جمعیت گاہ *jam-ع-í-yet-gah*, a rendezvous, a place of assembly.
 A جمله *jum-léh*, all. بالجملة *altogether*.
 A جميع *ja-mí*, all, the whole.
 A جناب *ji-nab*, majesty, power, excellency.
 A جن *jin*, a jinn or genie.
 A جنس *jins*, kind, sort, species.
 P جنگ *jang*, war.
 P جو *jaú*, barley.
 A جواب *ja-wab*, an answer.
 P A جواهر *ja-wá-her* (pl. of *جوهر*), jewels, precious stones.
 A جور و جفا *jür*, injustice, violence. *جاور و جفا* *jaür ú jef-fa*, the torments of love.
 A جهل *juhl*, ignorance (pl. of *جاهل* *jahíl*).
 A جهنم *ji-hen-nam* (Hebrew *Gehenna*), Hell.
 A جهیدی *ja-hi-di*, endeavour, study, diligence.

چ

- T چاتمق *chat-mak*, to run up against, to be knocked together.
 T چارپمق *charp-mak*, to beat violently.

- P T چاره *chá-rá*, a remedy, cure, help; method.
- P T چاغ *chágh*, time. همان چاغیدر *he-mán chá-ghí-der*, now's the time!
- T چاغرش *chá-ghí-rish*, invitation, the action of calling.
- T چاغرشمق *chá-ghí-rish-mak*, to challenge one another.
- T چاغرمق *cha-ghir-mak*, to call, invoke, invite.
- T چاغل *chá-ghil*, a bubble, murmur, noise of flowing water.
- T چاغدمق *cha-ghil-da-mak*, to murmur (as water).
- T چاگ *chan*, a bell.
- T چالشمق *cha-lish-mak*, to work, toil, labour, endeavour.
- T چالجي *cha-li-ji*, a player on an instrument; a robber.
- T چالمق *chal-mak*, to strike, rob.
- T چامور *cha-mür*, mud, dirt.
- T چاي *chá-i*, a river; tea.
- T چاير *cha-yir*, a meadow, prairie.
- T چايرقوشي *cha-ir-kú-shí*, a lark.
- T چبان *chi-bán*, a swelling, an abscess, a buboe.
- T چپلاق *chip-lak*, naked.
- T چپلاقلىق *chip-lak-lik*, nakedness.
- T چچمك *chi-chek*, a flower.
- T چرتلاق *chert-lák*, a grasshopper.
- P T چشمه *chesh-meh*, a spring, a fountain of water.
- P T چفت *chift*, a pair.
- T چفت *chift*, a field; a plough.
- T چفت سورمكك *chift sur-mek-lik*, agriculture, ploughing.
- T چفتجي *chift-ji*, a labourer, a peasant.
- T چفتجيكك *chift-ji-lik*, agriculture.
- T چفتلشمك *chift-lesh-mek*, to be re-united.
- T چفتلك *chift-lik*, a farm, country property.
- T چتارمق *chi-kar-mak*, to draw out, carry away.
- T چتمق *chik-mak*, to come out, to mount. (باشه چتمق *ba-shek chik-mak*, to be even with, to obtain one's aim).
- T چقور *chu-kur*, a hole, a valley.
- T چكيج *che-kij*, a hammer, a mallet.
- T چكشمك *che-kish-mek*, to dispute.
- T چكلمك *che-kil-mek*, to be led, drawn; to retire.
- T چكمك *chek-mek*, to draw, attract.
- T چكنمك *che-kin-mek*, to be withdrawn.
- T چكيج *che-kich*, a hatchet. See چكيج.
- T چلك *chi-lek*, strawberries.
- T چماشور *cha-mu-shur*, washing.
- P چوال *chü-val* or *chü-wal*, a sack.
- P T چوبان *chü-bán*, a shepherd.

- T چوقچ *chü-jük*, a child.
 T چوربه *chor-bá*, broth, soup.
 T چورتمك *chu-rüt-mek*, to cause to putrify, spoil.
 T چورمك *ché-vir-mek*, to surround, to turn. (خيره چورمك *kha-ï-rah-ché-vir-mek*, to turn out well).
 T چوره *chev-réh*, the circumference, all round.
 T چوزمك *chüz-mek*, to untie.
 T چوغالمق *cho-gha-lat-mak* or *chogh-lat-mak*, to multiply, to increase.
 T چوغي *cho-ghi*, the most, for the most part.
 T چوق *chók*, much, numerous, very, many.
 T چوقه *cho-kah*, cloth, drapery, hangings (corruption of A جونج *jükh*, cloth).
 T چلمك *chül-mek*, an earthen pot.
 T چوماق *chü-mák*, a drumstick.
 T چيلاق *cha-ï-lak*, a kite, a hawk.

ح

- A حاتم *há-tem*, a liberal man.
 A حاجت *há-jet*, want, need.
 A حاجي *há-jí*, a pilgrim.
 A حاصل *há-síl*, produce, profit, gain.
 الحاصل *al-há-sel*, in short.

- A حاضر *há-zer*, ready, present, prepared.
 T حاضرلمق *ha-zir-la-mak*, to make ready, prepare.
 A حاكم *ha-kem*, governor, a commander.
 A حال *hál*, state, mode, condition.
 بو حالت اوزره *bü há-let ü-zé-ra*, upon this.
 A حالا *há-lá*, now, at this moment.
 A حالت *há-let*, state, condition; a thing.
 A حبس *hábs*, a prison.
 A حبشي *ha-ba-shí*, an Abyssinian.
 A حتي *hat-ta*, until.
 A حج *hajj*, a pilgrimage to Mecca.
 A حجاب *hi-jáb*, a veil, modesty.
 A حجة *huj-jét*, a decree; an excuse.
 A حد *hadd*, limit, a boundary; strength, force.
 A حذر *hazr*, caution, prudence.
 A حرارت *ha-ra-ret*, heat; great thirst; rash or irruption of the skin.
 A حرص *hars*, greediness, ambition, avidity.
 A حرکت *ha-ra-keť*, motion, movement, disturbance, action.
 A حرم *ha-rem*, the harem; forbidden, sacred.
 P حريف *hé-ríf*, a fellow, an individual; a husband.

- A حساب *hi-sáb*, computation. علم حساب *ilm-i hi-sáb*, arithmetic.
 حسابسز *hi-sáb-siz*, innumerable.
 A حسب *hasb*, computing; number.
 A حسد *hă-săd*, envy, jealousy.
 A حسن *husn*, beautiful, beauty, elegance.
 A حسود *ha-sūd*, envious, jealous.
 A حصاد *hâ-săd*, harvest.
 A حصہ *his-sah*, a portion, part, lot.
 A حضور *hu-zūr*, presence.
 A حظ *hazz*, rejoicing, gladness, happiness, contentment.
 T P هفته *haf-tá* (for هفته *hef-ta*), a week.
 A حق *hak*, truth; worthy, suitable; according to.
 A حَق *hakk*, an attribute of God.
 حق تعالیٰ *hakk ta-‘a-la*, the Most High.
 A حقیر *ha-kir*, vile, contemptible, despised; your humble servant.
 A حقیقت *ha-ki-kat*, the truth; really, in truth, verily.
 A حکایت *hi-ka-yet*, a tale, story, relation, history.
 A حکم *hük m* and *hu-küm*, command, science, wisdom, knowledge, dominion.
 A حکمت *hik-met*, wisdom, art, science; a prescription.

- حکومت *hü-kü-met*, dominion, empire.
 A حکیم *ha-kim*, a wise man, a physician.
 T حکیمک *ha-kim-ik*, the science of medicine.
 A حلقہ *ha-la-ka*, a ring, a circle.
 A حلوا *hal-wa*, sweetmeats, confectionery.
 A حمایت *him-â-yet*, protection, defence.
 A حمام *ham-mám*, a bath.
 A حوالہ *há-wá-leh*, consignment over to another, an officer who collects the taxes.
 T حولی *ha-ü-lî*, a court yard, a house.
 A حیاتی باقی *ha-yat*, life. حیاتی باقی *ha-yat-i ba-ki*, the life which endures, eternity, future state.
 A حیف *hayf*, pity; injustice, tyranny.
 A حیلہ *hi-leh*, artifice, trick, ruse.
 A حیوان *ha-ï-van*, an animal; an exclamation of pity.

خ

- A خاتم *kha-tem*, a seal.
 A P T خاتون *kha-tün* (also قدین *ka-din*), a lady, matron, mistress.
 A خادم *kha-dem*, a domestic.

A خاصیه *khas-si-yet*, innate quality, property.

A خاطر *kha-tir*, will, desire; heart, mind, affection; memory. سنگ

سنگ *se-nin kha-ter-in* ایچون *i-chun*, for your sake. خاطر

صورمق *kha-ter sor-mák*, to enquire after any one.

A خالی *khá-li*, empty.

A خائن *kha-'en*, treacherous.

A خبر *kha-bar*, news, fame, story.

P خدا *kho-da*, God.

A خدع *khadē*, deception, fraud.

A خدمت *khid-met* (and vulgarly خدمت *khiz-met*) service, office.

A خراب *khi-rab*, ruin, devastation.

A خراج *kha-raj*, tax paid by the Christians.

A خرج *kharj*, expense; revenue.

T خرنسز *khir-siz*, a robber.

P خرمن *khar-man*, the harvest.

P T خروس *kho-ros*, a cock.

P خزینه *kha-zi-neh*, a treasury.

P خسته *khas-tah*, sick.

A خصم *khasm*, an antagonist.

T خصم *khism*, a relation.

A خطاب *khi-táb*, speech, discourse.

A خلاص *kha-lás*, liberty; safety; health.

A خلط *khalt*, mixture. خلط ایدر *khalt i-der*, he talks nonsense.

A خلق *khalk*, the people, nation.

A خلق *khulk*, the natural character or disposition, custom.

A خنزیر *khin-zir*, a pig.

A خندق *khan-dak*, a ditch.

T خوره *kho-ra*, a dance.

P خود *khod*, self.

T خورلق *khór-lik*, vileness, contempt.

P خوش *khósh*, beautiful, excellent, good.

P خوشنود *khosh-nüd*, satisfied, contented, gay.

A خوف *khaüf*, fear.

A خیال *kha-yál*, fancy, imagination.

A خیر *khair*, good, well, excellent (used politely to express, No).

د

A دار *dár*, a house.

P دار *dár*, signifies possession, when added to a noun: as, مال دار *mal-dár*, possessor of riches, *i.e.*, wealthy.

T دال *dál*, a bough, branch.

P دامن *da-men*, the skirt of a robe, or border.

P دانا *dá-na*, learned.

P دانه *da-neh* and *tá-neh*, a grain, a berry.

A دایر *dá-yer*, revolving.

- A دايم *dá-yem*, permanent, eternal.
 A دايمًا *dá-yi-man*, always.
 T دب *dib*, the bottom.
 A دباغ *dab-bágh*, a tanner, currier.
 T دبلک *dib-lik*, foundation.
 T دپمه *dep-meh*, a kick.
 T دترمک *di-tir-mek*, to tremble.
 T دخي *da-khi* (usually pron. *da-ha*), and, also, again, etc.
 P درد *äerd*, pain, sorrow, grief.
 A درس *ders*, reading, instruction; a lesson.
 P درست *dü-rüst*, straight; entire; safe; sincere.
 T درلمک *ter-le-mek*, to sweat.
 P درميان *der-ma-yán*, in the midst.
 P درون *de-rün*, within, the interior.
 T دري *de-ri*, the skin.
 T دري *di-ri*, alive.
 P دريا *der-ya*, the sea.
 T دريند *de-rin*, deep.
 P دست *dest*, the hand (*metaph.*, power, authority).
 P دشت *desht*, a desert, plain.
 P T دشمن *dush-man*, an enemy.
 T دشمنلک *dush-man-lik*, hostility.
 A دعا *du-عا*, a prayer, an invocation.
 A دعالر *du-عا-ler*, adieu! [*lit.*, prayers (for you).]
 A دعوا *da-عا-wa*, a lawsuit, an affair.
 T دعواجي *da-عا-wa-ji*, the plaintiff.
- A دعوت *da-ع-wet*, a prayer; a command; an invitation.
 A دفع *def-ع*, repulsion, hindrance.
 A دفعة *def-ع-at* or *def-ع-أ*, one time, once; a payment.
 A دفن *défn*, burying. دفن اتمک *défn et-mek*, to bury.
 A دق *dakk*, striking; *dakk et-*, to beat.
 T دک *dek*, up to, only, such a way, until, even. etc.
 A دقة *dik-kat*, diligence, care.
 A دکان *duk-kán*, a shop.
 T دگرومن *dé-gir-mán*, a mill.
 T دگرومنجي *dé-gir-man-ji*, a miller.
 T دگشمک *dé-gish-mek*, to change.
 T دگل *dé-gil*, no, not.
 T دکمک *dik-mek*, to plant, establish; to sew.
 T دگنک *de-i-nek*, a stick, a staff.
 T دگزر *de-niz*, the sea. اق دگزر *ák dé-niz*, the Mediterranean (*lit.*, White Sea); قره دگزر *ka-ra dé-niz*, the Euxine (Black Sea).
 T دگلمک *din-le-mek*, to hear, to pay attention to.
 T دگلمک *din-len-mek*, to repose.
 T دل *dil*, the tongue, language.
 P دل *dil*, the heart, soul.
 A T دلال *dal-lál*, a public crier, auctioneer, broker; a guide.
 T دلک *di-lek*, a demand, prayer.

- T داکت *de-lik*, a hole.
- T دلکي *dil-kî*, (pron. *tîl-kî*) a fox.
- T دلمکت *di-le-mek*, to wish.
- T دلمکت *dîl-mek*, to bore.
- T دلي *dé-lî*, foolish, mad.
- T دمر *de-mir*, iron, an anchor.
- T دمورجی *de-mir-jî*, a smith.
- A دنیا *dun-yá*, the world.
- A دوارمق *dav-ril-mek*, to be turned about, be upset, *etc.*
- T دورلو *dür-lu* and رلو (commonly pron. *tür-lü*), kind, sort, species.
- دورلو دورلو *tür-lü tür-lü*, of all sorts, of every kind.
- T دورمق *dür-mak*, to stand, to be, to remain.
- T دؤرمکت *de-vir-mek*, to turn about, to upset.
- P دوست *dost*, a friend.
- T دوشرمکت *dü-shür-mek*, to put in order, to collect.
- T دوشکت *dü-shek*, a bed, a cushion.
- T دوشمکت *düşh-mek*, to fall (*metaph.* to happen).
- T دوگش *dü-güşh*, combat, battle.
- T دوگشمکت *dü-güşh-mek*, to fight.
- T دوکلمکت *dü-kül-mek*, to be spilled, to be upset, cast down in quantities.
- T دوکمکت *dük-mek*, to throw down.

- T دوکنمکت *dü-ken-mek* or *tu-ken-mek*, to finish, terminate.
- T دوگم *dü-güm*, a knot.
- T دوگمکت *düg-mek*, to beat.
- T دوگون *dü-gün*, a marriage.
- T دولاشمق *do-lash-mak*, to turn round about, surround.
- T دولامق *do-la-mak*, to surround.
- A دولت *da-ü-let*, nation; fortune, happiness; empire, power.
- T دولتلو *da-ü-lat-lu*, happy, rich.
- P دولتمند *da-ü-lat-mand*, happy, rich, powerful.
- T دولو *do-lü*, full.
- T دوناتمق *do-nat-mak*, to adorn, equip (a vessel).
- T دونانما *do-nan-ma*, a fleet.
- T دونانمق *do-nan-mak*, to be adorned, equipped.
- T دوندرمکت *dün-dir-mek*, to cause to turn about, return.
- T دونمکت *dün-mek*, to return, depart from.
- T دؤده *dé-veh*, a camel.
- T دویمق *do-î-mak*, to satisfy one's appetite, to be filled.
- T دویمق *dü-î-mak*, to hear, comprehend.
- T دویملق *dü-yüm-lik*, spoil, booty, abundance.
- T دویملو *dü-yüm-lü*, fertile, abundant.

T ذ دا *dah* (post-pos.), in within, etc.
[130 and 253].

T ذ دا *dah* (for دخي), and, again, etc.
See [123].

A دهشت *deh-shet*, astonishment,
wonder; fear.

A دييار *dî-yâr*, a country, a district.

P دیدبان *dî-dé-bân*, a guard, spy;
the vanguard, sentinel.

T ديز *diz*, the knee.

T ديش *dish*, a tooth.

T ديشي *dî-shî*, female.

T ديکن *dî-ken*, a thorn, dart, spur,
point.

T ديلمک *dîl-mek*, to wish, etc. See
دلمک.

T ديمک *dé-mek*, to say, speak.

T ديو *dé-yü* (for ديوپ *dé-yüp*), saying.

P ديژ *div*, a dive, a demon, a devil.

P ديوار *dî-war*, a wall.

A ديوان *dî-van*, a royal court, the
divan.

P ديوانه *dî-wa-neh*, foolish, mad.

A ديواني *dî-va-nî*, a courtier.

P ديه *déh*, a town, a village.

ذ

A ذات *zat*, person; essence; nature;
endowed with; a lady.

A ذاهل *za-hel*, forgetful.

رحي

A ذخيره *za-khî-réh*, provision.

A ذکر *zîkr*, memory, mention; reciting
the Koran, or repeating the name
of God over and over again,
until some of the company fall
off in a fit.

A ذليل *ze-lîl*, abject, base, humble.

A ذوق *zavk*, taste, delight, pleasure.
A ذوق و صفا ايتمک *zavk va sa-fa
et-mek*, to rejoice, be contented.

ر

A راحت *râ-hat*, tranquillity, repose.
راحت اولمک *râ-hat ol-mak*, to
be tranquil.

P راست *rast*, the right hand; right,
sincere, true; straight.

A راضي *râ-zî*, consenting, agreeing,
satisfied.

P راه *rah*, a road, path.

A رأي *ra-î*, opinion, counsel, advice;
seeing.

A رائحة *râ-i-ha*, odour, exhalation,
stench.

A رجا *ri-ja*, a request.

A رحمان *rah-man*, merciful (applied
to God).

A رحيم *ra-hîm* (the same as رحمان)
clement.

- A ر *redd*, restitution, repulsion.
 A رزاق *raz-zak*, the provider of the necessaries of life (God).
 A رسالة *ri-sá-let*, a letter, a mission.
 A رسول *ra-súl*, a prophet, an ambassador.
 A رضا *ri-za*, acquiescence, wish, will.
 A رعایا *ri-ع-ya*, subjects (of an empire).
 A رفیق *ra-fík*, a companion.
 P روانه *ri-wán-eh*, travelling, flowing, preceding, moving.
 A روح *rüh*, the soul, spirit.
 P T روزگار *rü-zi-gar*, the wind; an experienced person; time; an event.
 A رهین *ra-hín*, pledged, pawned; gage.
 A رأس *ré-is*, a head, chief, prince; pilot, captain.

ز

- P زبان *ze-bán*, the tongue, speech, a language.
 P زبر *ze-ber*, above, on, upon.
 P T زبون *za-bün*, weak, sick, infirm.
 A زحمت *zah-met*, grief, trouble, fatigue.
 P زردالو *zer-da-lü*, an apricot.
 A زمان *za-mán*, time, season, an age.
 A زنبیل *zem-bíl*, a basket.

- P زنجیر *zin-jir*, a chain.
 P زندگانی *zin-da-gani*, life, living.
 P زندگی *zan-dá-gi*, life.
 T زنگین *zen-gín*, rich.
 P زنهبر *zin-har*, beware! look out! be on your guard!
 P زور *zór*, force, violence, strength.
 A زیاده *zi-yá-deh*, more, much, too much, excessively, very.
 A زیارة *zi-ya-ret*, a visit to a holy man's tomb.
 P زیبا *zi-ba*, elegant, adorned.
 P زیر *zír*, under, below.
 P زیرا *zi-rá*, because, since.
 P زین *zín*, since, because, *etc.* (*lit.*, 'from this.')
- P زین *zín*, a saddle.
 A زینت *zi-net*, ornament, dress, embellishment.

س

- P ساده *sá-dah*, clear; even; only; simple, pure.
 P ساز *sáz* (from ساختن *sakh-tan*), done, arranged; a musical instrument; rushes.
 A ساعت *sa-ع-at*, an hour, time, the present time; a watch.
 ساعتچی *sa-ع-at-ji*, a clockmaker.

- T سالیو یرمک *sa-li-ver-mek*, to deliver, let go.
- P سان *san*, custom, habit, manner.
- A سائر *sa-yer* and *sa-'ir*, all, the rest, the whole, another.
- P سایه *sa-yeh*, shadow, shade.
- A سبب *sa-bab*, cause, reason, motive.
- P سپاهی *si-pa-hi*, a soldier, an officer of irregular cavalry called Spahis.
- P ستم *se-tém*, injustice, tyranny.
- T سجاج *si-jak* (for اسجاج) heat, warmth; warm.
- T سچان *si-chan*, a mouse.
- P سر *ser*, the head, top, chief.
- T سراي *ser-á-i*, the seraglio.
- P سرد *serd*, cold.
- T سرت *sert*, harsh, cruel, severe.
- A سرعت *sir-عات*, quickly, in haste.
- T سروك *ser-mek*, to extend, lay out (a cloth).
- A سرور *su-rür*, joy, delight.
- T سز *siz*, a particle signifying 'without,' which is added to words to express privation: thus, سبب سز *se-beb-siz*, without motive.
- T سزلامق *siz-la-mak*, to lament; to suffer.
- T سس *ses*, voice, sound.
- A سعادت *sa-عا-det*, felicity, happiness.
- T سعادتلو *sa-عا-det-lü*, happy, excellency.
- A سعبي *sa-ع'ي*, diligence, effort; an express messenger.
- A سفر *se-fer*, a journey, road, travelling; war.
- T سفرجي *se-fér-ji*, a traveller.
- T سفرو *se-fer-lü*, a soldier; an experienced person.
- T سفره *suf-ra*, a table.
- T سفیه *sa-fih*, foolish.
- T سگرتمک *sig-ret-met* and *sei-ret-met*, to run, to walk about.
- T سکسن *sek-san*, eighty.
- A سکوت *sü-küt*, quiet, being silent.
- سکوت پاردهسي *sü-küt pá-rá-si*, a bribe.
- T سنگ *si-nek*, a fly.
- A سلام *sá-lám*, a salutation; peace.
- A سلامة *sá-lá-met*, safety, liberty.
- A سلطان *sul-tán*, the Sultan; absolute power.
- A سلطنة *sul-ta-net*, power, majesty.
- T سلمك *sil-mek*, to clean.
- A سلوک *sü-lük*, a journey, way, manner; T *su-luk*, leeches.
- T سله *sil-leh*, a box on the ear.
- A سمت *semt*, direction, way, road, path.
- P سهر *se-mér*, a pack-saddle.
- T سهرلك *se-miz-lik*, fat; *embonpoint*.

- T سَمِيز *se-miz*, fat, stout.
 A سَوَال *su-'âl*, a question.
 T سَوَد *süt*, milk.
 P سَوْدَا *sa-ü-da*, melancholy, love, ambition.
 T سَوْدَاغَرَلِك *sa-ü-da-gir-lik*, commerce, agriculture.
 A سَوْرَة *sü-ret*, one of the 113 chapters of the Koran.
 T سَوْرْتَمَك *sür-tün-mek*, to glide, to creep.
 T سَوْرْمَك *sür-mek*, to goad on (a horse).
 T سَوْرِي *sü-ri*, a flock, a troop, a multitude.
 T سَوَز *süz*, word, voice, discourse.
 T سَوْغُو *sev-gü*, love, fondness.
 T سَوْغُولُو *sev-gü-lü*, beloved, dear.
 T سَوْغَمَك *süg-mek*, to curse.
 T سَوْمَك *sev-mek*, to love.
 T سَوْنْدَرْمَك *sev-in-der-mek*, to rejoice, be pleased, to console.
 T سَوْنْدَرْمَك *sün-der-mek*, to extinguish (a light).
 T سَوِيلِشْمَك *sü-i-bişh-mek*, to talk together, to chatter.
 A سَايَا *sai-yáh*, a pilgrim.
 A سَايَا حَت *si-yá-hat*, a pilgrimage, journey.
 P سِيَا *si-yah*, black.
 P سَبَب *sib*, an apple.

- A سَايِر *sayır*, walking, a promenade; a show.
 A سَايِرَانِي *sai-rá-ni*, a promenade; to go to the country.
 A سَايِل *sayıl*, flowing, a current of water.

ش

- P شَاد *shád*, glad, rejoicing.
 T شَاشْمَق *shash-mak*, to be confused, troubled.
 A شَاكِر *sha-ker*, thankful.
 P شَاكِرْد *sha-kerd*, a disciple.
 A شَان *shan*, honor, name, rank, state, station.
 P شَاهِيْن *sha-hin*, the peregrin falcon.
 A شَبَه *shubh*, resemblance; a ghost; a dream.
 A شَبَهَة *shüb-hat* or *shüb-ha*, doubt, scruple.
 A شَدِيد *she-did*, vehement, violent.
 A شَرَاب *shir-áb*, wine; any beverage.
 A شَر *sharr*, wickedness; quarrelsome.
 شَر is a termination added to numerals. *Vide* [49].
 شَرِيْعَت *sha-ri'-cat*, the law.
 A شِفَا *she-fa*, remedy, medicine; state of convalescence, cure.
 P شِكَاَر *shi-kar*, hunting, game, plunder.

- P شكارى *shi-ka-ri*, a hunter.
- A شكايه *shi-ka-yet*, a complaint.
- P شكر *she-ker*, sugar.
- A شكر *shükkr*, praise, thanksgiving (to God), thanks.
- A شكل *she-kil*, manner, way, form.
- A P شماته *sha-má-ta*, noise, cry, tumult.
- T شمدنصكرا *shim-dan-son-ra*, for the future, from henceforward.
- T شمدي *shim-di*, now, at present.
- T شنك *shen-lik*, rejoicing, feast, splendour.
- A شهادت *sha-ha-det*, witness, attestation, testimony.
- P شهر *shehr*, a city.
- T شهرلو *she-hir-lu*, a citizen.
- A شي *shay*, a thing, something.
- P شيرين *shi-rin*, sweet, agreeable.
- T شيش *shish*, a swelling, a tumour.
- P شيشه *shi-sheh*, a bottle, a water pipe, called also *nar-gi-leh* and *gá-li-ün*.
- T شيشروك *shi-shir-mek*, to swell, to cause to swell.
- T شيشمك *shish-mek*, to swell.
- A شيطان *shay-tán*, Satan.

ص

- T صاب *sab* (and صاپ), the stalk of a flower, the stem of a plant.
- A صابر *sa-ber*, patient.
- T صابون *sá-bün*, soap.
- T صاتمق *sat-mak*, to sell.
- T صاتون المق *sa-tün ál-mak*, to buy.
- T صاتيحي *sa-ti-ji*, a seller.
- T صاچ *sach*, the hair.
- A صاحب *sa-heb*, a friend; a proprietor of anything.
- T صارق *sá-rik*, a muslin.
- T صارمق *sar-mak*, to wrap about the head.
- T صاغ *ságh*, the right hand, the right side; whole, sound, *etc.*
- T صاغ *sagh*, safe, safe and sound; not broken.
- T صاغمق *sagh-mak*, to milk.
- T صاغلق *sagh-lik*, safety, health.
- A صاف *sáf*, pure, clean.
- T صاقلمق *sak-la-mák*, to hide.
- T صاقنمق *sá-kin-mak*, to take care, be on one's guard.
- T صالحين *sal-ghin*, adj. dispersed; *sa-li-an*, a tax.
- T صالمق *sál-mak*, to send; to shake.
- T صالنمق *sa-len-mak*, to be sent.

- T صالي گون *sá-li-gün*, Tuesday.
- T صاليؤيروك *sá-li-vér-mek*, to let go.
- T صانمق *sán-mak*, to think.
- T صاوشمق *sá-wush-mak*, to dismiss.
- T صايماق *sa-i-mak*, to count.
- A صباح *sa-bah*, the dawn.
- A صبح *sübh*, the morning, dawn.
- A صبر *sabr*, patience.
- T صچرامق *sich-ra-mak*, to leap.
- A صحبت *süh-bat*, society, discourse, friendship.
- A صحرا *sah-ra*, a desert, a plain (hence the word Sahara); a cool place near a spring of water where people go to pass a day.
- A P صدا *sá-dá*, a sound, voice, echo.
- A صدق *sadk*, speaking truth.
- A صدقه *sa-da-ka*, charity, favour, alms.
- T صرت *syrt* or *سرت*, the back.
- T صرمق *sy-r-mak*, to tie, wrap up.
- T صره *se-rah*, order, series, turn.
- T سغمق *sigh-mak*, to hold, contain.
- A صفا *sá-fá* and *se-fá*, pleasure, content, pastime, recreation.
- A صفي *sa-fi* and *صافي* *sá-fi*, clear, just, upright, sincere.
- T صق *syk*, frequent, often.
- T صقال *sa-kál*, the beard.
- T صگرا *son-ra* (pron. *so-ü-ra*), after, afterwards, etc.
- A صلح *sulh*, peace; a treaty.
- T صمان *sa-mán*, straw.
- T صمق *sy-mak*, to break, disperse.
- A صنع *sa-ne*, art, workmanship, a trade.
- A صنعة *san-ع-ات*, art, a trade.
- T صنعتلو *san-ع-ات-لو*, skilful.
- A صندل *san-dal*, sandal-wood.
- A P صندوق *san-dük*, a box, chest.
- A صنم *sa-nam*, an idol; the beloved one.
- T صنمق *san-mak*, to think. See صانمق.
- T صنمق *syn-mák*, to be broken, routed.
- T صو *sü*, water.
- T صوارمق *sü-var-mak*, to water, sprinkle. (*Vide* صوامق.)
- A صوت *sote*, sound, voice.
- T صوچ *süch*, a fault, sin.
- T صوچلو *süch-lü*, guilty, blameable.
- A صورت *sü-rét*, form, image, countenance, portrait.
- T صورمق *sor-mak*, to ask, interrogate.
- T صوسز *sü-siz*, without water, thirsty.
- T صوسزلك *sü-siz-lik*, thirst.
- T صوسم *sü-sam*, the island of Samos; also, a seed of that name.
- T صوسمق *süs-mak*, and *صوصمق* *sü-sa-mak*, to be thirsty.
- A صوفي *sü-fi*, wise, pious, devout; a Soofi.
- A صوف *süf*, wool.
- A صوفي *sü-fi*, a woollen pelisse.
- T صوق *so-ük*, cold.
- T صوقاق *su-kák*, a street.

- T **صوگ** *son*, (*sóne*) the end, extremity, after.
- T **صول** *sól*, the left hand, left side.
- T **صولاق** *sü-lak*, left-handed.
- T **صولمق** *sü-la-mak*, to water, to moisten, to sprinkle, to give (horses) to drink.
- T **صولنمق** *sü-lan-mak*, to be watered, to leek (as a ship).
- T **صومق** *sav-mak*, to let pass, to pass along.
- T **صونمق** *son-mak*, to present.
- T **صویش** *so-ish*, prey, spoil.
- T **صویمق** *so-i-mak*, to plunder.
- T **صوینمق** *sü-yin-mak*, to undress.
- A **صید** *say-yíd*, a sportsman.
- A **صید** *sa-íd*, the chase, game.
- A **صیف** *sa-if*, summer.

ض

- A **ضابت** *zá-bet*, holding firm; a governor.
- A **ضایع** *za-yéé*, wandering, lost; hungry.
- A **ضبط** *zabt*, possession, seizing; direction.
- A **ضرب** *darb*, beating, a blow.
- ضرب مثل** *darb me-thal*, a proverb, an adage.

- A **ضرر** *za-rar*, injury, damage.
- T **ضررلو** *za-rar-lú*, injurious, hurtful.
- A **ضعیف** *za-éif*, weak.
- T **ضعیفلق** *za-yíf-lik*, weakness.
- A **ضمیر** *da-mir* and *za-mir*, the mind, sense.
- A **ضيافت** *di-ya-fet*, a feast; hospitable.

ط

- T **طامق** *dát-mak*, to taste.
- T **طار** *dar*, narrow.
- T **طارتمق** *dart-mák*, to weigh.
- T **طارغنتلق** *dar-ghin-lik*, anger.
- T **طاریلمق** *dá-ril-mak*, to grow angry.
- A P **طاس** *tass*, a bowl, a cup, a goblet.
- T **طاش** *tash* and *dash*, a stone.
- T **طاشمق** *dash-mak*, to carry.
- T **طاشنمق** *da-shin-mak*, to move house.
- T **طاغ** *dágh*, a mountain.
- T **طاغتمق** *da-ghit-mák*, to disperse.
- P A **طاق** *ták*, a cupola, a window.
- A **طاقت** *ta-ket*, power, force, strength.
- A **طاقم** *tá-kim*, a set; assortment.
- A **طاقمق** *tak-mak* and *dák-mak*, to suspend, fasten.
- A **طالب** *ta-leb*, asking, searching, desirous; a student.
- A **طالع** *tá-leé*, horoscope, the dawn.
- T **طالعسز** *ta-lié-siz*, unfortunate.

- T طالمق *dá-lá-mák*, to bite.
- T طانا *or* طانه *ta-né* or *ta-na*, a heifer.
- T طانشمتق *dá-nish-mak*, to consult.
- T طاوس *tá-wüs*, a peacock.
- T طاوق *ta-vük*, a fowl.
- T طاولجى *ta-wül-ji*, a drummer.
- T طاي *ta-i*, a colt, a foal.
- A طائب *ta-yib*, good, pleasant, lawful.
- A طبيعت *ta-bi-عat*, nature, genius, disposition.
- T طپراق *top-rák*, earth, territory; dust.
- T طپمق *tap-mak*, to adore, worship.
- T طتلو *tat-lü* or *tat-li*, sweet, pleasant, agreeable.
- A طرح *tarah*, way, manner, position.
- طرح اتمك *tarh et-mek*, to place, to cast upon one and compel him to take.
- A طريق *ta-rik*, a road; way, method.
- بو طريق ايله *bü ta-rik i-leh*, in this way.
- A طعام *tü-عám*, food, nourishment.
- T طغرو *or* طوغري *dogh-rü* or *dogh-ri*, straight, right.
- T طقسان *dok-san*, ninety.
- T طقلمق *ta-kel-mek*, to be closed, shut up, adjourned. (vulg. *di-kil-mak*)
- T طقوز *do-küz*, nine.
- A طلب *ta-lab*, a petition, a request.
- A طمع *tamع*, avarice, desire, gluttony.
- P طمعكار *tamع-kiar*, avaricious, greedy.
- T طنجرة *tan-ja-ra*, a saucepan.
- T طوار *and* دوار *da-var*, animals, horses, sheep, oxen, etc.
- T طوپلمق *top-la-mak*, to gather up.
- T طوتمق *tüt-mak*, to take, seize.
- سوز طوتمق *süz tüt-mak*, to obey.
- T طورمق *dür-mak*, to stand, wait.
- T طورنا *tür-na*, a crane, a stork.
- T طوشان *ta-üşán*, a hare.
- T طوغرلمق *dogh-ril-mak*, to make straight, set in order, correct.
- T طوغرمق *do-ghur-mak*, to beget.
- T طوغمق *dogh-mak*, to be born.
- T طوغو *do-ghü*, birth, origin, commencement.
- T طوقنمق *do-kün-mak* or *to-kün-mak*, to touch, to push.
- T طوگنز *do-nüz* (pron. *do-müz*), a pig.
- T طوگمق *don-mak*, to freeze.
- T طولمق *dol-mak*, to be filled.
- T طون *dón*, a pair of drawers; skin, color (of a horse).
- T طيانمق *da-yan-mak*, to resist, support, lean against.

ظا

A ظافر *zá-fer*, victorious, overcoming.A ظالم *zá-lem*, a tyrant, oppressive, tyrannical.

- A ظاهر *zá-her*, apparent, clear, manifest, certain.
 A ظریف *za-ríf*, beautiful, elegant.
 A ظفر *za-far*, victory, a triumph.
 A ظلم *zúlm*, injustice, tyranny, oppression.
 A ظلمت *zúl-met*, darkness.
 A ظن *zann*, thought, opinion; *zann et-mek*, to think, etc.
 A ظهور *ze-hür*, arising, manifested, appeared.

ع

- A عابد *á-bed*, an adorer of God.
 A عاجز *á-jez*, weak, feeble.
 T عاجزگى *á-jiz-lik*, weakness.
 A عادة *á-det*, custom, mode, rite.
 A عادل *á-del*, just, upright.
 A عدوت *a-dü-wet*, enmity.
 A عار *ár*, disgrace; modesty.
 A عارف *á-ref*, wise, knowing, skilful.
 A عاشق *a-shek*, loving, a lover.
 A عاقبت *á-ki-bet*, the end; (*adv.*) in fine, in short, finally.
 E عاقبتگذر خيراو له *a-ke-bet-i-niz khaïr o-la*, may your end be good! *i.e.* may you die a Mosolman!
 A عاقل *á-kel*, prudent, wise, sensible.
 A P عالم *a-lem*, the world, the

- universe; time, age; mankind.
 A عالم *a-lém*, learned, wise.
 A عبادت *i-bad-et*, worship, adoration
 P عبادتكار *i-bad-et-kiar*, devout, religious.
 A عبارة *i-bar-et*, interpretation, sense, phrase.
 A عبد *abd*, a servant, a slave.
 A عبید *a-bid*, a hermit; a servant.
 A عتاب *i-táb*, reprehension, reproving.
 A عثمان *oth-mán*, Osman, the name of the third Khalif. Hence the word 'Ottoman.'
 A عجایب *a-ja-yeb*, and عجب *a-jab*, wonderful, marvellous.
 A عجم *a-jam*, foreign, barbarian; a Persian; incompetent, etc. *Vide* page ۱۰۳, note 1.
 A عذار *i-zár*, the face, the cheek; an excuse; a veil.
 A عرض *ard* or *arz*, honor, reputation.
 عرض حال *arz-hal*, a petition.
 A عز *izz*, glorious, magnificent.
 A عزیمت *á-zi-met*, invitation.
 عزیمت ایتمک *á-zi-met et-mek*, to go.
 A عزة *izzet*, glory, honor.
 A عسکر *as-kar*, a soldier; an army, a troop.
 A عشق *ushk*, love.

- A *عنان* *us-yi-án*, rebellion, sin.
 A *عظيمت* *a-zi-met*, grandeur, magnificence.
 A *عظيم* *a-zim*, great, grand.
 A *عفو* *afov* or *a-fü*, pardon, absolution.
 A *عقل* *a-kil*, intellect, wisdom.
 A *عقلا* *u-ka-la*, prudent, wise.
 T *عقلسيز* *a-kel-siz*, without sense, foolish.
 T *عقلسيزلك* *a-kel-siz-lik*, folly, stupidity.
 T *عقللو* *á-kel-lü*, wise, prudent, judicious.
 T *عقللوق* *a-kel-lü-lik*, prudence, intelligence, sagacity.
 A *عقوبة* *a-kü-bet*, punishment.
 A *عكس* *aks*, reflection; an image; a return-angle.
 A *علاج* *i-láj*, medicine, a remedy.
 A *علة* *il-let*, a malady; an accident, a pretence.
 A *علم* *ilm*, knowledge, science, art, profession.
 A *علي* *ala*, above, upon, according to.
 A *عمادة* *i-ma-deh*, a colonnade.
 A *عمر* *umr*, life, age.
 A *عمل* *a-mal*, work, action.
 A *عن* *an*, on, from, of, concerning, etc.

- A *عناد* *i-nád*, obstinacy. *عناد صاحب* *i-nád sa-heb*, an obstinate man.
 A *عنبر* *ám-bar*, amber; a place to put barley in.
 A *عند* *ind*, near, with, about, in, according to, etc.
 P *عورت* *av-ret*, a woman, a wife.
 A *عوض* *aüd*, exchange, recompense, reward.
 A *عهد* *aahd*, a promise, contract, agreement; a will.
 A *عيب* *aib*, shame; a vice, stain, infamy.
 A *عيد* *id*, a festival, a religious feast.
 A *عيش* *aysh*, life, delight.
 A *عين* *a'in*, a spring; the eye; a fountain.
 A *عينة* *i-net*, assistance.

غ

- A *غافل* *gha-fel*, imprudent, negligent; asleep.
 A *غافلاً* *gha-fil-an*, suddenly.
 A *غالب* *ghá-leb*, victorious, conquering.
 A *غالباً* *ghá-liba*, chiefly, upon the whole.
 A *غائب* *gha-yeb*, absent, invisible, hidden.

A *gha-yet*, chiefly, extremely, the end: *gha-yet et-mek*, to determine, intend, resolve. *Vide* page ۹۴.

A *ghá-yer*, jealous.

A *gha-ï-ret*, the meridian; mid-day.

A *ghá-ï-let*, disgrace; an evil.

A *gha-da*, repast in the day about twelve o'clock.

A *gha-dat*, the day of to-morrow. (*Vide* *ya-rin*).

A *ghar-bel*, a sieve.

T A *ghü-rüşh* (plural of *غرش gursh*) piastres, five or six of which make a shilling. Originally it was of the value of a Spanish dollar, but it has been reduced (by the governments constantly debasing the standard of the coin) to be worth about 2*d*.

A *gha-rib*, a stranger, a foreigner, a poor man.

A *gha-zal*, an ode, a short poem.

A *gha-dab*, anger, violence, wrath.

A *ghaf-let* or *ghif-let*, negligence, imprudence.

A *gha-für*, forgiving, clement.

A *ghu-lám*, a boy, a servant.

A *ghalb*, victory, excelling.

A *ghal-bet*, victory, superiority. (adverbially used to signify 'for the most part,' and pro. *gha-li-bah*)

A *gha-lat*, an error, blunder.

A *gham*, grief, sorrow.

P *ghun-jeh*, a rose-bud.

P *gháü-ghá*, a noise, dispute, quarrel. (sometimes written *قوغه kav-gha*)

A *ghayr*, other, another, except, besides, without, *etc*.

A *gha-ï-ret*, courage, honor, jealousy. (should be *ghi-ret*.)

T *ghay-rí*, another, besides, independently: also used expletively—*بو غیری اولمق bü gha-ï-rí ol-maz*, *But indeed* this will not do.

ف

A *fá-kher*, precious, excellent.

A *fá-reh*, glad, happy.

A *fa-del*, excellent, virtuous, learned.

A *fá-ní*, frail, transitory.

A *fa-ï-det*, profit, advantage.

T *fa-ï-deh-len-mek*, to profit, derive advantage from anything; to be useful.

T *fa-ï-deh-lü*, useful, profitable.

- A *فتنه* *fit-net*, sedition, rebellion.
 T *لو فتنه* *fit-neh-lu*, querulous.
 A *فتيل* *fi-til*, fidgetty; the wick of a lamp or candle; *fi-til al-mák*, to become fidgetty.
 A *فراست* *fi-rá-set*, intelligence, sagacity.
 A *فراغ* *fi-rágh*, leisure, repose, tranquillity, idleness.
 P *فرش* *férsh*, a carpet, mat, cushion, bed.
 A *فرصة* *fir-sat*, an opportunity, occasion.
 T *فرصة دوشوب* *fir-sat du-shup*, an opportunity presenting itself.
 P *فراجه* *fe-ra-jeh*, a cloth cloak or overcoat.
 P *فروش* *fu-rüşh*, a seller.
 P *فرياد* *fir-yád*, complaint, cry for help, clamour.
 A *فصل* *fásl*, a section, chapter; decision, etc.
 A *فضل* *fádl*, excellence, virtue; science; grace.
 A *فضيلة* *fá-di-let*, excellence.
 A *فعل* *fi'el*, acting, doing; *fi'l*, an action, a verb.
 A *فتير* *fa-kir*, poor, a religious mendicant; a faquir.
 A *فكر* *fikr*, thought, care, advice, reflection.

- A *فلان* *fa-lán*, such a one, such, etc.
 A *فلسفه* *fel-sa-feh*, philosophy.
 A *فلك* *fa-lak*, the stick with which boys are beat at school; the firmament.
 A *فنا* *fe-na*, bad, base, shameful.
 A *فوت* *fa-üt*, passing away; death; negligence, omission.
 A *فوق* *fok*, above, besides; superiority.
 T *فوقانه* *fá-ü-ka-neh*, above.
 A *في* *fi*, in, among, of, by, concerning, etc. *في الحال* *fil-hal*, in truth, truly; *في الواقع* *fil-wa-ke'*, it so happened; in short, etc.
 A *فيل* *fil*, an elephant.

ق

- A *قابل* *ka-bil*, receivable, credible, etc.; able, possible; the future.
 A *قابلية* *ka-bi-li-yet*, appetite; skill, aptitude.
قاپلومبغه *kap-lum-ba-gha*, a tortoise.
 A *قاپمتي* *kap-mák*, to seize, carry off.
 T *قات* *kát*, folds. *قاج قات* *kách kát*? how many folds? *i.e.*, how often?
 T *قاتمتي* *kat-mak*, to add, to join.
 T *قاج* *kách*, some; *interrog.*, how? how many?

- T قچورمق *ka-chür-mak*, to cause to run away.
- T قچمق *kach-mak*, to run away.
- A قاد *kád*, quantity, length.
- A قادر *ka-der*, skilful, apt, capable.
- T قار *kár*, snow.
- T قارش *ká-rish*, mixture, confusion, medley.
- T قارشترمق *ká-rish-ter-mák*, to mix; to trouble, interfere with. (causal of *ká-rish-mák*)
- T قارشمق *ka-rish-mák*, to mix.
- T قارشولمق *ka-ri-shü-la-mak*, to go and meet (a person).
- T قاري *ka-ri*, a woman, a wife.
- T قاز *káz*, a goose.
- T قازمق *kaz-mak*, to dig.
- T قاشنمق *ka-shin-mak*, to scratch.
- A قاضي *ká-di*, a judge, a Cadi.
- T قاطر *ká-tir*, a mule.
- T قالدورمق *kal-dir-mak*, to raise up, to carry away.
- T قالمق *kalk-mak*, to rise, to depart.
- T قالمق *kal-mak*, to rest, to stay.
- T قالن *ka-lin*, thick.
- A قامة *ká-met*, standing, the height of a person.
- T قان *kan*, blood. قان المق to be bled (from the veins).
- T قانمق *kan-mak*, to quench one's thirst.
- T قاورمق *ka-wür-mak*, to cook, to fry.
- T قايش *ká-yish*, a tie, band, strap.
- A قائل *ka-'il*, content, consenting.
- A قايم *ka-'im*, erect, firm, vigilant.
- A قباحمت *ka-bá-hat*, fault, deformity, baseness, turpitude.
- T قباق *ka-bak* or *ka-pak*, a covering; pumpkin; the deck of a vessel.
- T اوچ قپاقلو *'üch-ka-pak-lu*, a three-decker.
- T قبل *ka-bal*, a task, a day's labour.
- قبله الدم *ká-bá-láh áldim*, I have dertaken to do this work for so much.
- A قبل *kabl*, before, the front.
- A قبله *kub-let*, a kiss.
- A قبو *kü-bür*, (pl. of قبر) a tomb.
- T قبوب *ka-bük*, rind of a tree, a shell.
- A قبول *ka-bül*, consenting, agreement.
- T قپلان *kap-lán*, a tiger.
- T قپمق *kap-mak*, to close, to shut.
- T قپو *ka-pü*, a gate, a door.
- A قتل *katl*, killing, slaughter.
- T قتي *ka-ti*, vehement, strong; *adv.*, very, entirely.
- T قتي گچ *ka-ti gech*, too late.
- T قچ *kach*, some. (see قچ)
- T قچان *ka-chán*, when, at the time that.
- T قچورمق *ka-chur-mak*, to put to flight, to cause to fly.

- A قحط *kaht*, a famine.
- A قد *kadd*, stature, body.
- A قدر *ka-dar*, value, price; quantity, number, etc. اول قدر *ol ka-dár*, so much.
- A قدرت *kud-ret*, power.
- A قدم *ká-dám*, a foot, a step.
- A قدماء *ku-dá-má*, the ancients. (pl. of قديم *ka-dím*).
- A قديم *ka-dím*, old, former.
- A قرار *ka-rár*, constancy, firmness; rest, repose; resistance.
- T قرال *král*, a king, chief. قرالچه (pron. *krá-li-jah*) the queen.
- A قران *kur'án*, the Koran.
- T قراندش *ka-rán-dash* (also قرنداش *kár-dásh*), a brother.
- A قربان *kur-ban*, a sacrifice. قربان بيرام *kur-bán ba-ï-rám*, the feast of the sacrifice.
- T قريغه *kur-ba-ghah*, a frog.
- T قرتال *kar-tál*, an eagle.
- T قرشو *kar-shü*, opposite, against, towards.
- T قرشولمق *kar-shü-la-mak*, to oppose.
- T قرغه *kar-ghah*, a crow.
- T قرق *kirk*, forty.
- T قرمتق *kir-mak*, to break.
- T قرن *karn*, the belly.
- A قرن *kurn*, a horn.
- T قرنجه *ka-rin-jeh*, an ant.
- A قريب *ka-ríb*, near; nearly, about.
- T قرانمق *ká-zán-mak*, to gain, acquire, get profit.
- T قرغان *kaz-ghan*, kettle, boiler, a large saucepan.
- A قساوت *ki-sa-wet*, sorrow, anguish, regret.
- T قسراق *kis-rak*, a mare.
- A قسم *kasm*, an oath; division.
- A قصاب *kas-sáb*, a butcher.
- A قصد *kasd*, intention, project, design.
- A قصر *kasr*, a castle, a tower.
- T قصلمق *kys-syl-mak*, to be shortened, to make short.
- T قصه *ky-sa*, short.
- A قصة *kis-sa*,¹ a tale, story; an affair.
- A قط *kat*, only, at least, etc.
- A قطع *ka-te*, cutting.
- A قطيعة *ka-tí-fé*, velvet.

¹ When the *h* (*s*) is not pronounced, it is purposely left out, in order that the learner should not aspirate it. The *s* is sometimes *eh*, sometimes *ah*, and sometimes *é*: for this there is no rule; the learner must be guided by his ear, and by the words noted in this vocabulary, as a sample of the rest in the language. *Vide* page 2, preceding the Vocabulary.

- A قفس *ka-fas*, a cage.
- T قلان *or* قالان *ká-lan*, (participle of قلمق) remaining *or* remainder.
- A قلب *kalb*, the heart, soul; T *kalp*, false.
- P قلتبان *kil-ti-bán*, a man of bad repute.
- T قلدرومق *kal-dir-mak*, to take away, carry off.
- T قلمق *kil-mak*, to do, *etc.* (auxiliary verb) نماز قلمق *na-maz kil-mak*, to pray.
- T قلیج *ki-lij*, a sabre, a sword.
- T قلیل *ká-lil*, small, little.
- T قماچی *kam-cheh*, a whip.
- A قمر *ka-mar*, the moon.
- T قمش *ka-mish*, a reed.
- T قناد *ka-nad* (vulgarly *ka-nát*) a wing.
- T قنادلو *ka-nad-lu*, winged.
- T قناعت *ki-na-عات*, content, satisfaction.
- P A قند *kand*, sugar (hence our word 'sugar candy')
- T قندرومق *kan-dir-mak*, to excite, stimulate, provoke.
- T قندیل *kan-díl*, a candle.
- T قنده *kan-da*, (vulg. *han-da*) where? whence?
- T قنمق *kan-mak*, to quench one's thirst.
- T قوالامق *ko-wa-la-mak*, to pursue.
- T قوپریمق *ko-par-mak*, to pull up, carry off, tear.
- T قوپمق *kop-mak*, to rise, to go out.
- A قوت *kü-wet*, strength, power, vigour, ability; virtue.
- T قوتسز *kü-wet-siz*, powerless, without force.
- T قوتلنمک *kü-wet-lan-mek*, to acquire strength, to fortify one's self; to give strength to another; to assist with money.
- T قوتلو *küt-lü and müt-lü*, happy, fortunate.
- T قوتلو *kü-wet-lu*, strong, powerful, robust.
- T قوجمق *ko-ja-mak*, to grow old.
- T قوجه *ko-ja*, an old man; old.
- T قوچیجی *ko-chi-ji*, a coachman.
- T قوچی *kü-chi*, a coach.
- T قورتارمق *kür-tar-mak*, to save, to deliver.
- T قورتلمق *kür-tül-mak*, to be saved, to be freed from anything.
- T قورتمق *kü-rüt-mak*, to defend, protect; to be dried up.
- T قورد *kürd*, (pron. *kürt*) a wolf.
- T قورقاق *kor-kak*, fearful, timid.
- T قورقتمق *kor-küt-mak*, to frighten.
- T قورقمق *kor-k-mak*, to fear, be afraid.
- T قورقنج *kor-künj*, terrible, fearful.
- T قورقنجلق *kor-künj-lik*, fear, horror.

- T قورقو *kor-kü*, fright, fear.
 T قورقولو *kor-kü-lü*, terrible, frightful.
 T قورومتق *kor-mak*, to extend; to stretch; to dry (linen, etc.).
 T قورو *kü-rü*, dry, useless.
 T قورومتق *kü-rüt-mak*, to cause to dry.
 T قورومتق *kü-rü-mak*, to defend, protect; to grow dry, to wither.
 T قورجه *kü-ri-jeh*, dry.
 T قوزي *kü-zi*, a lamb.
 T قوش *küşh*, a bird. قوشجي *küşh-ji*, a falconer.
 T قوشامق *ko-sha-mak*, to attach to, to harness.
 T قوغه *ko-gheh*, an urn, a vessel, (utensil) a bucket. (vulg. *kü-fa*)
 T قوقلمق *kok-la-mak*, to smell.
 T قوقو *ko-kü*, smell, scent, exhalation.
 T قوقومتق *ko-küt-mak*, to give a smell to anything.
 T قوقولمق *ko-ku-la-mak*, to smell.
 T قوگشوو *ko-nü-shu*, a neighbour.
 T قول *kül* or *kol*, a servant, a slave; a soldier.
 A قول *or* قاول *ka-wül*, a word, a compact; an opinion; a bargain.
 قاول وقرار ايتمك *kaül wa ka-rar et-mek*, to agree.
 T قولاج *kü-laj*, a measure the length of the two arms extended.

- T قولاغز *kü-la-ghüz*, a guide, a pilot, an escort.
 T قولاق *kü-lak*, the ear.
 T قولاي *ko-la-ı*, easy, convenient.
 T قولايلىق *ko-la-ı-lik*, ease, facility.
 A قوم *ko-üm*, people, a nation.
 T قومشوو *ko-mü-shü* or *ko-nü-shü*, a neighbour.
 T قومسق *kó-mak* or commonly *ko-ı-mak*, to place. قوي بوني اورد *ko-ı bü-ni or-dah*, put that down there.
 T قوناق *ko-nak*, a house where one puts up on arriving at a village; a residence, home.
 T قونشمق *ko-nüşh-mak*, to converse with any one in a neighbourly manner. (from *ko-nü-shü*)
 T قونممى *kon-mak*, to place one's self, to encamp, to perch.
 T قووومق *ko-ü-mak*, or *kov-mak*, to drive away, to turn away (a servant).
 A قوي *ka-wı*, strong, robust; solid.
 T قويروق *kü-ı-rük*, the tail.
 T قويويرمك *ko-ı-ver-mek*, to let go.
 A قياس *ki-as*, an opinion.
 A قيافة *ki-á-fet*, dress, appearance, air, manner.
 T قيام *ki-yám*, rising up.

T قیامة *ki-a-met*, the last day : *i.e.*,
the day of resurrection.

T قیر *kyr*, a plain.

T قیش *kish*, winter.

T قیل *kil*, the hair ; skin.

T قیمة *ki-met*, price ; measure, stature.

P قیمة *ki-mah*, hashed meat.

T قیمة *ki-mak*, (for *ko-ï-mak*) to place.

T قیمة *ka-ï-mak*, a delicious kind of
cream.

T قیناتمق *kai-nat-mak*, to make boil.

T قینامق *kai-na-mak*, to cook, to boil.

T قیو *ki-yu* or *kü-ï*, a well.

T قیون *ko-yün*, a lamb.

T قیہ باشی *kia-ba-shi*, a bathman, a
man who washes people in the
bath : (from قیہ, a kind of sponge
from which a lather is made : it
is composed of the unspun silk
threads taken from the interior
of the worm, in the same way as
catgut is made.)

ک

A ک, an Arabic particle signifying
'like, as,' *etc.* *Ex.* کاء نک *ka-'in-*
na-ka, as if thou wert ; کالدیت
kal-dib, like a thief.

A کالول *kal-ä-wal*, as before (*comp.* of

ک, as, like ; ال, the Arabic
article, and اول, before, formerly)

A P کاعز *ka-ghaz*, paper.

A کافر *ka-fer*, denying God ; an in-
fidel, an impious wretch.

A کامل *ka-mel*, perfect, full, entire.

A کباب *ki-bab*, roasted meat.

A کبیر *ka-bir*, great, large.

A کتان *küt-tän*, flax.

P کتخدا *ket-khu-da*, a viceroy, lieu-
tenant, an agent, *etc.* ; hence the
word کنخیا *kekhy-ya*, the chief of
of a village.

P کجا *ku-ja*, where ? whither ?

T کچی *ké-chi*, a she-goat.

T کدی *ke-di*, a cat.

A کذلک *ke-zä-lek*, also, thus, there-
fore.

A کرامت *ki-ra-met*, honor, respect.

A کرسی *kür-si*, a throne, chair, pulpit.

A کرکی *kur-ki*, a crane.

A کرم *ké-rém*, generosity, favour.

P T کرد *kér-réh*, a time. بر کرد *bir*
kér-réh, one time, once.

کریه *ba'd kér-réh*, sometimes.

چوق کرد *chok kér-réh*, many times,
often.

A کریم *ka-rim*, generous, splendid, *etc.*

A کریه *ka-rih*, detestable, filthy.

A کس *késs*, a man, a person, some
one. هر کس *hér-kés*, every one.

T کسکین *kes-kin*, violent, strong; sharp (said of vinegar, wine, a knife, *etc.*)

T کسمک *kes-mek*, to cut.

P کشتی *kesh-ti*, a boat, a ship.

A کشف ایتمک *keshf*, open. *keshf et-mek*, to enquire into, to look after an affair.

T کشی *ki-shi*, a man, a person.

A کفایت *ki-fa-yet*, sufficiency, profit.

A کفر *kuf-r*, infidelity.

P کلک *kék-lik*, a partridge.

A کل *kul*, all, the whole.

T کل *kul*, ashes, cinders.

A کلام *ká-lám*, a word, a speech.

P کم *kem*, wanting.

T کم *kim*, who, that, *etc.*

A کمال *ke-mal*, perfection, excellence; integrity; fulness.

T کمسنه *ki-mes-nah*, some one, a person.

T کمنسه *kim-seh*, some one, somebody, any one.

P کنار *ke-nar*, a side, shore, edge.

P کنون *ki-nün*, or اکنون *ek-nün*, now, at present.

T کوپک *kú-pek*, a dog. (pron. *ki-o-pek*)

T کوتوک *kü-tük*, the stump of a tree,

piece of the root used to light a fire with.

T کوچک *kü-chük*, small, little.

T کور *kür*, blind.

T کورک *kürk*, a pelisse.

T کورک *kü-rek*, a spade.

P گوشه *kü-shéh*, a corner.

T کوک *kük*, a root.

T کوهرجی *kü-mür-ji*, a coal merchant.

P کود *küh*, a mountain, a hill.

P کوی *kü-i*, a farm; a town.

T کویلو *kü-i-lü*, rustic.

T کیرلی *kir-li*, dirty.

P T کیسه *ki-séh*, a purse.

A کیفیت *kay-fi-yet*, quality; state of thing or matter.

T کیلار or کلار *ki-lar*, dispensary; a place where the provisions of a house are kept.

T کیلارجی *ki-lar-ji*, the keeper of the same; a person in charge of the keys.

گ¹

P گاد *gáh*, time, place. گاد گاد sometimes.

T گاهیجه *ga-hi-jeh*, sometimes. [200]

¹ The *g* is always hard, at all times, before every vowel.

- T گبی *gi-bi*, like, as, according to, upon, on. *Vide* page ۵۳.
- T گتورمک *gü-tür-mek*, to bring, conduct, carry away.
- T گجه or گیجه *gé-jeh*, the night.
- T گچین, part. of گچمک *gech-mek*, 'to pass,' used adverbially for past time: —as گچنلرد *ge-chen-lar-da*, in olden time.
- T گچمک *gech-mek*, to pass, to traverse, to arrive.
- T گچنمک *ge-chen-mek*, to be, to live, to exist; to gain one's bread.
- P گدا *gé-da*, a beggar.
- P گرفتار *gé-rif-tar*, a prisoner, captive; taken.
- T گرک *gé-rek*, it is necessary. بوگرک او *gé-rek bü gé-rek o*, whether this or that. گرک گرک *gé-rék-gé-rék*, it is indispensable.
- T گرمک *gir-mek*, to enter; also گیرمک.
- T گزلمک *giz-le-mek*, to hide, to conceal.
- T گزلمک *giz-lan-mek*, to be hidden.
- T گزوجه *giz-lu-ja*, secretly [200].
- T گزمک *gez-mek*, to walk, to march.
- P گزیده *gé-zí-dah*, chosen, selected.
- P گشت *gesht*, walking; passage. گذار ایتمک *gésht-ü gü-zar et-mek*, to promenade.
- P گفتار *güf-tar*, speech, speaker.
- P گفت و گو *güf-tü-gü*, conversation.
- T گورمک *gür-mek*, to see.
- P گل *gül*, a rose.
- T گلمک *gel-mek*, to come, to arrive.
- T گلنجک *gé-lin-jik*, a little bride.
- P گمان *gü-man*, opinion, thought.
- P گناه *gü-nah*, a sin.
- T گنج *genj*, young, tender.
- P گنج *genj*, a granary; a hidden treasure.
- P گنش *gü-nesh*, the sun.
- T گنه and ینه (pro. *gé-né* or *yé-né*), again, nevertheless.
- T گوت *güt*, anus.
- T گوچ *güch*, force, power; occupation. (*Adj.* difficult. *Adv.* گوجلده *güj-léh*, with difficulty.)
- A گورک *gev-rek*, fragile, tender, weak; a biscuit.
- T گورلتی *gü-rül-ti*, noise, thunder.
- T گورمک *gür-mek*, to see, perceive, discover.
- T گورنمک *gü-rün-mek*, to be seen, to appear.
- T گورد *gü-ra*, near, according to [136].
- T گوز *güz*, the eye.
- T گوزل *gü-zel*, handsome, beautiful.
- T گوزتمک *gü-zet-mek*, to view, observe; consider.
- T گوسترمک *güs-ter-mek*, to show.

- P گوش *güşh*, the ear, hearing.
 T گوشت *gük*, the heavens.
 T گوئل *gü-nül*, the heart, soul, the mind ; intuition.
 T گول *göl*, a pond.
 T گولدرمک *göl-dir-mek*, to amuse, to make laugh.
 T گولشمک *gü-lush-mek*, to joke together: to strive, wrestle.
 T گولگه *göl-geh* or *kül-geh*, shade.
 T گولگه لشمک *göl-geh-lan-mek*, to take the shade, to refresh one's self.
 T گولمک *göl-mek*, to laugh.
 T گومش *gü-müşh*, silver, money.
 T گوتمک *gev-mek*, to ruminate ; *gü-mek*, to think intently.
 T گوملمک *güm-le-mek*, to be buried, to bury.
 T گوتمک *güm-mek*, to bury (a treasure, not a dead man).
 T گون *gün*, the day.
 T گوندرمک *gün-der-mek*, to send.
 T گوندز *gün-düz*, (*adv.*) by day.
 T گوتمک *gü-ven-mek*, to boast.
 T گیتمک *git-mek*, to go, to walk.
 T گیجه *gé-jeh*, night, the evening.
 T گیرمک *gir-mek*, to enter.
 T گيرو *gi-rü*, back, over again, (*adv.*) *gi-rü gel-mek*, to return.

- T گیزلو *giz-lu*, rather *گزلو (adv.)* hidden, secret.
 T گیزلشمک *giz-lan-mek*, to be hid.
 T گیکت *gé-yik*, a stag, a kind of deer only existing in Mount Taurus.

ل

- A لاجل *li-'ajl*, because, for the reason that.
 A لازم *lá - zim*, necessary, urgent, suitable. *لازمي ايچون la-zem-i i-chün*, as far as is needful.
 P لاش *lash*, a corpse.
 T لاقردی *lá-kir-dí*, word, speech.
 P لال *lal*, a ruby.
 P لاله *la-leh*, a tulip.
 A لایق *lá-yek*, worthy, proper, suitable, able.
 A لب *lab*, the lip ; edge, shore ; side of a river.
 A لباس *li-bás*, a garment ; clothes ; drawers.
 T لحنا *la-ha-na*, a cabbage.
 A لذة *liz-zet*, pleasure ; sweetness. *لذة العیش بالتنقل liz-zet il-'aish bül ta-nuk-ko-li*, the sweetness of life consists in moving from place to place (changing about).

- A لذيد *la-ziz*, sweet, delightful.
- A لسان *li-sán*, the tongue; language, speech.
- P لشكر *lash-ker*, an army.
- A لطافة *la-ta-fet*, grace, elegance.
- A لطف *lutf*, gentleness, humanity, courtesy.
- A لطيف *la-tif*, sweet, agreeable: (plur.) لطايف *la-tá-yef*, jokes, tales, etc.
- A لطيفه *lá-ti-féh*, a jest, a joke, a tale.
- A لعب *la'eb*, playing; a game.
- A لعنة *la'et*, a curse, anathema.
- A لغة *la-ghat*, speech, language; a dictionary.
- A لقمه *lok-méh*, a morsel, a mouthful.
راحت لقموم *ra-hat li-küm*, 'a mouthful of pleasure:' a kind of sweetmeat for which Constantinople is celebrated among the people of Turkey.
- A لكن *lé-ken*, but, nevertheless, however.
- A لوازم *li-wa-zim*, necessaries.
لوله *lü-lá*, a pipe, a tube whence the water of a fountain flows.
- A لهو *la-hü*, blood: *lehv*, play, diversion.
- P ليكن *lay-ken*, but.
- A ليل *layl*, the night.

- A ليك *lay-lék*, a stork, for لگگت *leg-leg*, from the noise which it makes.
- P ليمون *lai-mün*, a lemon, a citron.
- A لميم *la-'im*, cursed.

م

- A ما *ma*, that, which, what. No, not. (Neg.)
- A ما *ma* and *ma'*, water.
- A ما بين *má-bayn*, (adv.) between.
- A ماجرا *má-jara*, an event; accident; occurrence; (*lit.*, that which has taken place.)
- A ما عدا *ma-ada*, the past; besides, except; the rest.
- A مال *mál*, wealth, riches, estate.
- P T ماليخوليا *ma-li-kho-li-ya*, melancholy.
- P مالدار *mal-dár*, rich, wealthy.
- T مالدارلق *mal-dar-lik*, wealth, opulence.
- A مالك *má-lek*, a king, lord, master, possessor.
- A مانع *ma-ne'et*, a hindrance, impediment, objection.
- P مانند *má-nánd*, like, as.
- P ماه *mah*, the moon.

- A مائة *ma-yet*, a hundred.
- A مائل *ma-'il*, inclined, bent; well-disposed; affectionate.
- P مباد *mu-bád*, let it not be, lest, etc.
- A مبارك *mu-bá-rek*, happy, blessed, holy. مبارك اوله *mu-ba-rek o-la*, may it do you good! مبارك باد *mu-ba-rek bád*, compliments.
- A مباشرة *mu-ba-shi-ret*, beginning, commencement.
- A مبالغ ايله *mu-ba-le ila*, extremely.
- A مبالغه *mu-bá-le-gha*, diligence, best endeavour.
- A متابع *mü-ta-bi-ع*, a follower, a servant.
- A متابعة *mü-ta-bi-عat*, obsequiousness.
- A متحد *müt-tá-had*, united, made one.
- A متعلق *mü-ta-al-lek*, belonging to.
- A متفرع *mut-ta-far-re-ع*, sprouting from; originated, produced.
- A متفق *mut-ta-fek*, concurring, suitable, agreed.
- A مثل *mi-thil*, like, likeness.
- A مثل *mé-thal*, a fable, a proverb.
- A مجال *ma-jál*, power, force; skill.
- A مجسم *mu-jas-sem*, incarnate, corporeal. اغا جدن مجسم صورت *á-ghaj-dan mu-jas-sem sü-ret ya-pán*, a maker of wooden images.
- A مجلس *maj-lis*, an assembly; the council.
- A محاربة *mu-há-ri-beh*, war, combat.
- A محبوب *mah-büb*, beloved, a lover.
- A محبوس *mah-büs*, imprisoned; a prisoner.
- A محدث *mu-had-des (deth)*, a narrator, teller of tales.
- A محراب *mah-ráb*, or *mih-ráb*, the chief place in a mosque.
- A محرم *mü-har-ram*, unlawful; name of a month (the first of the Mohamedan year).
- A محروم *mah-räm*, prohibited, deprived.
- A محصول *mah-sül*, the produce of the earth, the harvest. محصل *mu-has-sel*, an officer who collects the tithes, etc.
- A محض *mahz*, pure, full; only.
- A محضر *mah-der*, the (royal) presence.
- A محكم *mu-hak-kém*, solid. [adv., firmly]
- A محكمة *meh-ké-mé*, the tribunal of the Cadi.
- A محل *ma-háll*, a place. نور محل *nür-ma-háll*, the light of the place; i.e., the beauty of the Palace.
- A محمد *Mu-ham-med*, the prophet.
- A محنة *mih-net*, trouble, disgrace.

A محیط *mü-hit*, comprehending; surrounding; a fortress. بحر محیط *bahr-mü-hit*, the ocean.

A مخاطره *mü-khá-te-reh*, danger.

T مخاطره لو *mu-khá-te-ré-lü*, dangerous.

A مخالف *mü-kha-lef*, contrary, opposed to. مخالف الحق *mü-kha-lef il-hak*, false.

P مخالفت *mu-kha-li-fet*, opposition, resistance.

A مختار *mukh-tár*, chosen; the best; an ambassador.

A مخصوص *makh-süs*, peculiar, proper. (*adv.*, on purpose, an express messenger).

A مخلوق *makh-lük*, created, produced; a creature.

A مدة *mid-det*, time, a certain time.

A مدح *madh*, praise, applause.

A مدد *ma-dad*, assistance, help.

A مدهوش *mad-hüsh*, senseless, confounded.

A مدینه *me-di-neh*, a city. Medina is called 'par excellence' the city.

A مراد *mu-rád*, will, desire, intention.

A مرتبه *mar-te-béh*, a step, degree; rank, dignity; time.

A مرحمت *mér-ha-met*, clemency, compassion, mercy.

T مرحمتلو *mér-ha-met-lü*, merciful, gracious.

A مرحوم *mar-hüm*, euphemism for 'defunct': *lit.*, one upon whom God has had mercy: also, فوت *fá-üt*, (one who has) passed away.

P مرد *merd*, a man.

P مردار *mur-dár*, dirty, impure.

A مرض *márd*, falling sick; *maraz*, disease.

T مرضلو *ma-raz-lü*, sick, ill.

T مرکب *mar-kab*, a thing ridden; a donkey.

T مرکب *mu-rak-kab*, ink.

T مرلدامق *me-rel-dá-mak* or مرلدانمق *me-rel-dan-mak*, to murmur, cry, etc.

A مروءة *mu-rü-wet*, pity, assistance, protection, kindness.

T مروءتلو *mu-rü-wet-lü*, benevolent.

A مزاج *mi-zaj*, temperament. (used for 'health,' etc., in common parlance)

A مزاد *ma-zád*, an auction.

A مزار *me-zár*, a sepulchre, tomb.

P مزه *mazh*, taste, a relish.

A مزید *ma-zíd*, increase, energy.

A مزین *mu-zay-yan*, adorned: also, 'a barber,' because he makes

- you neat and orderly by clipping the beard, *etc.*
- P **مژده** *muj-déh*, good tidings.
- A **مسافة** *ma-sa-fet*, distance, space; endurance, sufferance.
- A **مسافر** *mü-sa-fer*, a traveller, a guest.
- A **مسبب** *mu-sab-bab*, the causer of causes, *i.e.*, God; to gain one's livelihood.
- P **مست** *mast*, drunk.
- A **مستحق** *müs-ta-hakk*, deserving, worthy.
- A **مستغرق** *mus-tagh-rak*, immersed, drowned.
- A **مستغفر** *mus-tagh-fer*, soliciting pardon.
- A **مسخره** *mäs-khá-ra*, raillery, mockery; a buffoon; a masquerade.
- T **مسخراتق** *mas-kha-ra-lik*, ridicule, railery, nonsense.
- A **مسرور** *mas-rür*, cheerful, contented, joyful, delighted.
- A **مسكن** *mas-kan*, a dwelling.
- A **مسكين** *mis-kín*, poor, a beggar.
- A **مسلط** *mu-sal-lat*, a governor; ruling, overpowering; a vampire.
- مسلط اولمق** *mu-sal-lat ol-mak*, to prevail, be superior.
- A **مسلم** *mus-lim*, a true believer; a Mussulman.
- A **مشايخ** *mu-shá-yekh*, (the pl. of شيخ) chiefs.
- A **مشاوره** *mu-shá-we-ret*, counsel, debate.
- A **مشرتک** *mush-te-rek*, a partner.
- A **مشتري** *mush-te-ri*, a purchaser.
- A **مشرف** *mu-she-raf*, honored.
- A **مشرق** *mash-rak*, the east.
- A **مشروح** *mash-rüh*, explained, afore-said.
- A **مشغول** *mash-ghül*, occupied, attentive, diligent.
- A **مشهور** *mash-hür*, celebrated, famous.
- A **مشي** *ma-shí*, walking.
- A **مصاحبة** *mas-la-hat*, employment, business, occupation.
- A **مصنف** *mu-san-nif*, the composer, author or editor of a book.
- A **مصيبة** *mu-sí-bet*, a misfortune, trouble, disgrace.
- A **مضايقة** *mü-dá-í-ka*, want, narrowness; oppression.
- A **مضبوط** *maz-büt*, good, proper; held, governed.
- A **مطيع** *mu-tiç*, obedient, subject.
- A **مظلوم** *maz-lüm*, oppressed; modest.
- A **معونة** *mü-ع-a-wa-net*, assistance, subsidy, aid.

- A معتدل *mu-^ع-te-del*, temperate, just.
- A مشرف *mu-^ع-te-ref*, known, celebrated, confession making.
- A معدة *mi-^ع-det*, the stomach.
- A معرفة *ma-^ع-ri-fet*, knowledge, science; a clever thing.
- A معقول *ma-^ع-kül*, reasonable, just.
- A معلم *mu-^ع-lem*, also معلوم *ma-^ع-lüm*, known, certain.
- A معمود *ma-^ع-mür*, cultivated; frequented; agreeable; prosperous.
- A معني *ma-^ع-na*, sense, meaning; and يعني *ya-^ع-ni*, used for, 'that is to say.'
- A معهود *ma-^ع-hüd*, appointed, agreed upon; the identical; (*adv.*) that very.
- A مغارة *ma-gha-ra*, a cave, a den. (plural) مغاير *ma-gha-yer*.
- A مغرب *magh-reb*, the west, the setting sun; time of prayer at that hour.
- A مغرور *magh-rür*, deceived.
- T مغرور لنامق *magh-rür-lan-mak*, to grow proud; to deceive.
- A مغير *mü-ghai-yer*, changed, changeable.
- A مفتاح *mif-tah*, a key.
- A مفرد *muf-red*, one, only; great, huge.
- A مقابل *ma-ka-bel*, opposite.
- A مقام *ma-kam*, rank, station; residence.
- A مقبول *mak-bül*, pleasing, accepted, agreeable.
- A مقدار *muk-där* (pron. vulg. *mik-där*), quantity, part, number.
بر مقدار, a little.
- T مقدراري *muk-dä-r'i*, almost, nearly, about.
- A مقدر *mu-kad-der*, predestined.
- A مقدماً *mu-kad-di-man*, firstly, anciently.
- A مقرر *mu-kar-rar*, established, fixed, certain, positive.
- A متقيد *mu-ka-i-yed*, attentive, written down, noted.
- A مكافئة *mu-ka-fet*, recompense, price.
- A مكان *me-kán*, a place, a station.
- P مگر *me-ger*, perhaps, but, unless, only, if, etc.
- A ملك *me-lek*, an angel.
- A ملك *me-lik*, a king; *mülk*, a kingdom, etc.; *milk*, possessions, domains.
- A ملول *me-lül*, tired, vexed.
- A ممكن *mum-kin*, possible.
- A مملكت *mem-la-^كet*, an empire, province, power.
- A مملوك *mam-lük*, possessed; a slave.

F من¹ *men*, I, used poetically, instead of بن *ben*.

A من *man*, he, who, that, which, any one, etc.

A من *min*, from, of, by, than, etc.

A منادي *mi-ná-dí*, a crier, a herald.

A مناسبت *mu-na-sib-et*, fitness, propriety, convenience; proportion.

مناسبت بو نه *neh mu-na-se-bét bü*, what does this mean!

مناسبت گورمك *mu-na-se-bet gür-mek*, or *mu-na-seb gür-mek*, to approve.

A منافق *mu-na-fik*, a hypocrite, sycophant.

T منافقت *mu-na-fik-lik*, hypocrisy, impiety.

A منبر *mám-bar*, a pulpit; a high seat.

A منة *min-net*, a favour; praise.

منه جانمه *ja-ni-ma min-net*, I shall be delighted.

A منجم *mu-naj-jam*, astrologer, astronomer.

A منزل *men-zel*, a place where one descends from horseback after a day's journey; a house, a home.

A منصب *man-sab*, a situation or post under Government.

A منع *man'ç* a prohibition.

¹ Fi-zü-lí has said—

وفا هر کیمسه دن کیم استدم اندن جفا گوردم
 کیمه کیم بو فنا دنیا ده گوردم بی وفا گوردم
 کیمه کیم حال اظهار ایلوب استدم در مان
 اوزم ده هم بتر در ده انی من مبتلا گوردم

Wé-fá her kim-se-dan-kim is-té-dim an-dan je-fa gür-dum
Ki-mé-kim bü fe-na dun-ya-da gür-dum bí wé-fá gür-dum
Ki-mé-kim ha-lim ez-hár ei-lé-yüp is-te-dim der-mán
U-züm-da hem be-ter der-da aní man mub-te-lá gür-dum.

I have met with rejection from all whose friendship I sought,
 And have found all unfriendly on whom, in this sad world, I counted :
 All, from whom I asked sympathy, after exposing my sorrows,
 I have found to be immersed in greater evil than I myself.

- A منفعة *mam-fa-^عat*, emolument, profit, advantage.
- A منوال *min-wal*, mode, manner.
- نه منوال اوزره *neh man-wal ü-zé-rah*, in what way can you pretend?
- A موافق *mü-á-fik*, suitable, proper; according to.
- A مواقع *ma-wá-ke^ع*, occurrences; what have happened (pl. of ما وقع).
- T موتلو *müt-lü*, happy, fortunate.
- A موجود *máü-jüd*, existing, being; found.
- P موم *müm*, a candle.
- A مومن *mü'-men*, a true believer; faithful.
- P T مهتر *meh-ter*, a tambour, war trumpet, etc.; band of musicians.
- P مهربان *mih-ri-ban*, affectionate, benevolent; a friend.
- P مهلة *mih-let*, delay. بئنا مهلة ویر *bá-ná mih-let ver*, give me a little time (and I will pay you).
- A مهمات *mu-him-mat*, necessaries, provisions.
- P می *mái*, wine.
- P میخانه *mi-kha-né*, a wine-tavern.
- T میخلمق *mikh-la-mak*, to nail up.
- A میدان *maï-dán*, a plain, an open field; a place where the horses are exercised with the jeríd.

- میدانه چقرمق *mai-da-néh chí-kar-mak*, to publish abroad, etc.
- F میرلوا *mír*, a prince, lord, chief. میرلوا *mír-lüa* or *mír-li-wa*, general of brigade.
- A میراث *mi-ráth*, inheritance, heritage.
- میراث اولمق *mi-ráth ol-mak*, to succeed to an estate.
- A میسر *mu-yas-ser*, made easy, facilitated.
- T میشه *mi-sheh*, an oak.
- A میل *maïl*, leaning towards; affection, love.
- T میمون *maï-mün*, an ape.
- P میوه *maï-va*, fruit.

ن

- P ناچار *ná-chár*, helpless, without resource.
- A ناحق *ná-hák*, unjust, injustice.
- P نادان *na-dán*, ignorant.
- T نادانلق *ná-dan-lik*, ignorance.
- A نادر *na-dír*, rare, singular. (*adv.*, rarely)
- A نار *nár*, fire; a pomegrante.
- A P نارنج *na-rinj*, an orange.
- P ناز *náz*, blandishment, coquetry; elegance.
- P نازك *ná-zik*, thin, elegant, pretty.

- T نازکلیک *na-zik-lik*, elegance.
- T نافله *ná-fi-leh*, useless. (also *á-ná-fi-lé*)
- A ناقل *ná-kil*, a relator, story-teller, etc.; one who takes (anything) from place to place.
- P ناگاد *ná-gáh*, suddenly.
- P نام *nám*, a name; fame, renown.
- P نای *ná-i*, a reed, pipe, a flute.
- A نایل *na-yil*, obtaining, attaining, acquiring.
- A نایم *na-yem*, a sleeper.
- T نیجه *ní-jeh*, how? in what manner?
نیجه زمان دركه *ní-jeh zá-man der-ki*, what a long time it is that. *نجی*, termination added to numerals. *Vide* [45].
- A ندا *ni-da*, calling, proclaiming.
- T ندر *ne-dir* for در نه *neh der*, what is it?
- T ندن *ne-dán* for دن نه *neh dan*, from whence?
- A نذر *nezr*, a vow, a gift.
- P نردبان *ner-de-ban*, a ladder, a staircase. (also *mer-di-van* or *mer-di-wan*)
- T نر دد *ne-ra-da*, (abbre. for *نه یرده*) where? in what place?
- A نزاع *ní-zae*, a dispute, litigation.
- P نزدیک *naz-dik* and *nezd*, near, close to.
- A نسب *ne-seb*, genealogy, lineage.
- T نسنه *nes-nah*, a certain person or thing. هر نسنه *her nes-na*, whatever.
- A نسیم *ne-sím*, the zephyr, fragrant air.
- P نشان *ni-shán*, a sign, signal; seal; an order. نشان افتخار *ni-shán-í if-ti-khar*, decorations of the Sultan Mahmoud II.
- A نصر *nasr*, assistance; victory.
- A نصیب *na-síb*, lot, fortune, destiny.
نصیب ارامق *na-síb á-rá-mak*, to seek one's fortune.
- A نصیحة *na-sí-hat*, advice, counsel.
- A نظام *ni-zám*, stringing (pearls); arrangement, order, regulation.
نظام جدید *ni-zám je-díd*, new military regulations.
- A نظر *na-zar*, the sight; looking at, seeing, etc.
- A نظیر *na-zír*, alike, equal to; similitude. غیر نظیر *gháir-i na-zír*, unequalled.
- A نعل *na-el*, a horse-shoe, a hoof, etc.
- A نعم *na-em*, yes, thus, very well.
- A نعمة *ní-emet*, grace, favour, wealth, etc.
- A نفایس *ne-fá-yess*, anything delicate, precious. (pl. of *نفس ne-fis*)

- A نفس *nefs*, the soul; the person.
 نفس *ne-fass*, the breath; water-pipe to smoke.
- T نفسلنمک *né-fás-len-mek*, to take breath, to repose.
- A نفع *nef'ē*, gain; doing good; advantage.
- A نقص *naks*, defect, wanting, short.
- A نقل *nakl*, history, narrative, tale, etc.; moving from place to place.
- P نگاه *nigah*, a look; custody, care.
- P نماز *na-máz*, prayers, worship.
- P نو *náŭ*, new, fresh.
- A نوبة *naŭ-bat*, a period, time, turn; a band of music. نوبة ايله *ná-ŭ-bet i-lah*, by turns, alternately.
- P نوجوان *na-ŭ ja-wan*, a young man.
- T نولا *no-la* (abbrev. for نه, what, and اوله, it may be [78]), i.e. what can happen? where's the harm? willingly; with pleasure.
- T نوليدي *nol-i-di* for نه اوليدي *né ol-i-di*, would to God! may it please God! Vide page ۳۲.
- T نه *neh*, what?
- P نياز *ni-áz*, demand, prayer, supplication.
- A نية *ni-yet*, intention, will, object.
- P نيك *nik*, good, beautiful.

و

- و *va*, (conj.) and, also.
- A واجب *va-jeb*, necessary, expedient, fit, proper.
- A واحد *wa-hed*, one, sole.
- T وار *var*, impersonal verb. Vide [91].
- وار *var*, a Persian termination implying 'possession.' امید وار *ŭ-míd-vár*, there is hope, I hope, or have hope.
- T وارمق *var-mák*, to go, to arrive.
- A واصل *wa-sel*, joined, met. واصل اولمق *wa-sel ol-mak*, to arrive at, attain one's end.
- A واعظ *wa-ēz*, a preacher.
- A وافر *wá-fir*, abundant, copious; many, much.
- A واقع *vá-keē*, happening, an occurrence.
- A واقف *wá-kif*, standing; skilful, learned.
- A والد *wá-lid*, a parent, a father. والي *wa-li-da*, a mother; hence والي *wa-li-da sul-tan* or *kha-tün*, the Sultan's mother, the Dowager Sultana.
- A والله *wál-lah*, by God.
- A والي *wá-lí*, a prince, a governor.
- P واد *vah*, oh! ah!

A وجود *wu-jüd*, existing, existence; found, *etc.*; life.

A وجه *wajh*, the face, aspect, form. وجه نه *ne wajh*, in what way?

A ورد *wérd*, a rose. [Vide گل]

A ورق *vá-rák* also ياپراق *yáp-rák*, a leaf of a tree.

A وصف *vásf*, description, narrative; praise.

A وصية *va-si-yet*, a will, a testament; a command, an order.

A وطن *wá-tan*, a country; home; a plain.

A وعدة¹ *wa-eda*, a promise, vow.

A وعظ *wa-az*, a discourse, sermon.

A وفا *wa-fa*, performing a promise; a promise, sincerity, friendship.

Vide the word من *men*, 'I.'

A وقت *vakt*, time, season, hour.

A وقوف *vü-küf*, practice, skilfulness; permanence; entail.

A ولايت *wá-lá-yet*, a country, a city, a town, a residence.

T ويرمك *ver-mek*, to give.

د

T هاج *ha-wüj*, a kind of herb.

T هاي *ha-i*, (interj.) ho! *etc.*

T هپ *hep*, all, the whole.

A هتي *hát-tá*, till, until, as far as.

A هجرة *hij-rá*, flight; the era of the Hijra commences A.D. 622.

A هجوم *hu-jüm*, an assault, effort.

A هدايت *hi-da-yet*, direction; the gift of God to go in the true path.

P هر *hér*, all, every. هر بري *her bí-rí*, each one.

A هلاك *he-lák*, ruin, destruction.

T هله *ha-lá* or *he-la*, interjection and expletive [123].

¹ A Turkish poet has said—

اڭلر فقيري وعدهٔ و صلگ نه حال ايسه
جاندر اوهر افندم نه دگلي محال ايسه

An-lar fa-kir-i wa-eda-i wus-lin né hál is-sa
Jan-der ü-mar effen-dim né dang-li ma-hal is-sa

I, poor fellow, have learned to know the value of your promises.

But such is life, that one still hopes on, even under impossible circumstances.

P هم *hem*, and, also, *etc.* (conjunction and expletive)

P همان *hem-án*, at once. (conjunction and expletive)

P همراہ *hem-ráh*, a companion.

P همشیره *hem-shi-reh*, a sister.

T همشهرلو *hem-she-hir-lu*, a fellow-countryman.

A P T هوا *há-vá*, the air, wind; love, desire.

A هوس *ha-wáss*, desire, lust, wish, *etc.*

A هیبة *há-i-bet*, fear; grandeur, imposing greatness.

T هیبتلو *há-i-bet-lü*, formidable, majestic.

P هیچ *hích*, nothing, never at all. [43]

P هیكل *há-i-keł*, a temple.

A هیمنه *há-i-né*, convenience, facility. (also *ko-lá-i-lik*)

ی

A یا *yá*, O! holloa!

T یا *yá*, or, well.

P یابان *yá-bán*, a desert; wild.

T یابانجی *yá-bán-ji*, a stranger; unknown.

T یاپشترمتق } *yá-pish-ter-mak*, to
یاپشدیومتق } cause to touch, to
attach, join; to apply; to stick
together.

T یاپشمتق *yá-pish-mak*, to touch, attain, reach. (the simple form of the above)

T یایمق *yap-mak*, to construct, make, build, to do.

T یاتمق *yat-mak*, to lie down, repose, rest.

P یاخود *yá-khod*, either, or. *Vide* page ۱۳.

P یاد *yád*, remembrance, memory.

P یار *yár*, a friend.

T یارلمق *yá-ril-mak*, to be cleft or burst.

T یارن *yá-rin*, to-morrow.

T یاز *yaz*, the summer.

T یازمق *yaz-mak*, to write.

T یاغ *yagh*, butter. زیت یاغ *zé-ít yagh*, burning oil. زیتون یاغ *zá-i-tün yagh*, olive oil.

T یاغلو *yagh-lü*, fat, oily.

T یاقشمتق *ya-kish-mak*, to beseech.

T یاقمق *yak-mak*, to light a candle or fire.

A یاقین *ya-kin*, near; *ya-kín*, certain, certainly.

T یالکز *ya-li-niz*, only, alone.

T یالکزلیق *ya-li-niz-lik*, solitude, unity.

T یان *yán*, side, flank, *etc.*

T یاوز *ya-vüz* and *yá-üz*, energy. (commonly used applauditorily).

- T یاوز ادم *ya-üz a-dam*, a good man.
- T یاوزلنمق *ya-vüz-lan-mak*, to exasperate, render fierce and energetic.
- T یای *yá-í*, a bow.
- T یایان *ya-yan*, a footman—a man on foot.
- T ییپارمق *ya-par-mak*, (commonly used instead of *اپارمق á-par-mak*, to take away.
- P T ییبان *ya-bán*, a desert, a wide plain.
- T ییبان اوردگی *ya-bán úr-de-gi*, wild duck.
- T ییپراق *ya-prák*, a leaf.
- T ییتشمک *yé-tish-mek*, to attain, to arrive at; to suffice.
- T ییتورمک *yé-tir-mek*, to lose, and *yé-tür-mek*, to make suffice. یتر *yé-ter*, it suffices.
- T ییدرمک *ye-dir-mek*, to give to eat, to cause to eat.
- T ییدک *yé-dek*, a led horse.
- P ییدکچی *ye-dek-ji*, a groom, the man leading a horse.
- T یر *yer*, a place. یر یوق *yer yok*, there is no room.
- T یرق *ya-rak*, state of a falcon when in best condition to hunt.
- T یراقلنمق *ye-rak-lan-mak*, to arm, equip.
- T یرالمق *ya-ral-mak*, to wound.

- T یرامز *ya-ra-maz*, useless.
- T یرامق *ya-ra-mak*, to be useful, of service. یرار نه *neh ya-ran*, what use is it?
- T یرتمق *yirt-mak*, to tear in pieces.
- T یردم *yar-dum*, aid, assistance.
- T یرلو *yer-lu* or *yer-lí*, appertaining to a place; countryman.
- T یرمق or یازمق *yaz-mak*, to write.
- A یيسار *yes-sár*, the left (side).
- A یيسارة *ye-sa-ret*, facility, prosperity.
- T ییشیل *yé-shil*, green.
- T ییشیللک *yé-shil-lik*, verdure, a meadow.
- T ییشیلنمک *yé-shil-lan-mek*, to render green.
- A ییعنی *ya-é-ní*, that is to say. *Vide* page ٦.
- T ییغمور یاغار *yagh-mür*, rain. ییغمور یاغار *yagh-mür ya-ghar*, it rains.
- T ییغمورلق *yagh-mür-lik*, a cloak for the rain.
- T ییقا *ya-ka*, the skirt, a border, bank.
- T ییقلاشمق *yak-lash-mak*, to approach.
- T ییقلمق *yí-kyl-mak*, to be demolished, to fall down.
- T ییقتمق *yik-mák*, to destroy, demolish.
- A ییقین *ya-kín*, certain.
- P ییکت *yek* or *'ek*, one. ییکت ییکت *yé-ka-yek*, one by one.

- يَن *yen*, a sleeve.
- يَنْمَكْ *yen-mek*, to conquer.
- T يَنِي *yé-ni*, new, modern. يَنِيْدَن *ye-ni-dan*, over again; 'de nouveau.'
- T يَل *yel*, wind, the air; *yil*, a year.
- T يَلَمَقْ *ya-la-mak*, to lick.
- T يَلَانْ 'i-lán, a serpent. صَوِيْلَانْ *sü-'i-lan*, an eel (a water-serpent).
- T يَلَانْ *ya-lan*, an untruth. يَالْنَجِي *ya-lan-ji* a liar.
- T يَلْدَرْمْ *yil-dyrm*, lightning.
- T يَلْدَرْمَقْ *yil-dir-mak*, to shine.
- T يَلْدَرْمَكْ *yel-dir-mek*, to cause to run about.
- T يَلْدَزْ *yil-diz*, a star.
- T يَلْدَزْلُو *yil-diz-lu*, fortunate.
- T يَلَكْ *ye-lek*, a waistcoat.
- T يَلِكَنْ *yel-ken*, the sails of a ship.
- T يَلْوَارْمَقْ *yal-var-mak*, to supplicate, request, beg, entreat.
- T يَمْ *yem*, food, meat.
- T يَمِشْ *ye-mish*, fruit.
- T يَمِشَاقْ *yä-mü-shák*, soft.
- T يَمِشْسِزْ *yé-mish-siz*, without food.
- T يَمِشَلِكْ *ye-mish-lik*, a fruit-garden.
- T يَمَكْ *ye-mek*, to eat.
- T يَمُورَطْ *yü-mür-ta*, an egg.
- T يَمِينْ *ya-mín*, an oath.
- T يَمِنْلُو *ye-mín-lu*, one who has sworn.
- T يَنَهْ *yé-neh* or گَنَهْ *gé-néh*, again.
- T يَوَا *yü-va*, a nest.
- T يَوَاشْ *ya-vash* or *ya-wash*, gently; sweet, agreeable.
- T يَوْتَمَقْ *yüt-mak*, to swallow, to gobble down.
- T يَوَجْنَمَكْ *yüj-lan-mek*, to rise, become illustrious.
- T يَوَجْهْ *yü-ja*, high; greatness.
- T يَوَخْسَهْ *yokh-sa* for يَوَقْ اَيْسَهْ *yok-issa*, otherwise, if not, unless.
- T يَوْرَغَانْ *yor-ghán*, a quilt, a counter-pane.
- T يَوْرَكْ *yü-rek*, heart, mind, soul; courage.
- T يَوْرَكْنَمَكْ *yü-rek-lan-mek*, to take courage.
- T يَوْرَكْلُو *yü-rek-lü*, courageous, bold.
- T يَوْرَلْمَقْ *yo-ril-mak*, to be fatigued.
- T يَوْرُوْمَكْ *yü-rü-mek*, to walk [p. 16]
- T يَوْرِيُوَيْرَمَكْ *yü-ri-ver-mek*, to walk; *lit.*, to take to walking.
- T يُوَزْ *yüz*, figure, face, manner; a hundred.
- T يُوَزِكْ *yüz-ik*, a ring.
- T يُوَزْمَكْ *yüz-mek*, to swim.
- T يُوَقْ *yok*, no, not.
- T يُوَقَارِي *yü-kari*, above; up-stairs.
- T يُوُقْلَامَقْ *yok-la-mak*, to try, endeavour, etc.; to touch.

- T يوك *yük*, burden, load of a horse.
 T بوكلمك *yük-let-mek*, to load.
 T يوكلمك *yük-len-mek*, to fall upon
 or attack a person.
 T يول *yol*, a road, way, means.
 T يولار *yü-lar*, a rope, collar.
 T يولاف *yü-láf*, oats. (perhaps a cor-
 ruption of اعلف)
 T يولجي *yol-ji*, a traveller.
 P يولداش *yol-dash*, a companion on
 the road.
 T يولداشلق *yol-dash-lik*, company.
 T يولمق *yül-mák*, to pluck up.
 A يوم *yóm*, a day.

- T يونمق *yün-mák*, to wash.
 T ييجك *yi-yé-jik*, eatables.
 T ييقامق *yi-ka-mak*, to wash.
 T ييل *yii*, the year.
 T ييل *yii*, (for يل *yel*) the wind.
 T ييلان *yi-lan*, a serpent. (for ايلان
 'i-lan)
 P ييلپزه *yil-pa-zeh*, a pan. (for yel-
 pé-zeh)
 T ييللو *yil-lu*, yearly, aged.
 T ييمق *yi-mak* for يامق *ya-mak*, to
 spread out.
 T ييو *yé-yü*, food, sustenance, victuals,
 'cibus edulium.'

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